INDEX

Isaiah 12-65

SCROLLS FROM QUMRÂN CAVE I

The Great Isaiah Scroll
The Order of the Community
The *Pesher* to Habakkuk

From photographs by
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THE ALBRIGHT INSTITUTE OF ARCHAEOLOGICAL RESEARCH
AND
THE SHRINE OF THE BOOK
JERUSALEM
1972

SCROLLS FROM QUMRÂN CAVE I

Frontispiece, overleaf:
1QIs[a] opened to Cols. XXXII–XXXIII, Is. 38.8–40.28. The rolls reveal evidence of much handling in ancient times. The repair at the extreme left is modern and of unknown origin. (*Ca.* five-eighths of normal size.)

Contents

Introduction

by FRANK MOORE CROSS

ALMOST a quarter of a century has passed since the discovery of the Dead Sea Scrolls in the Wilderness of Judah. Meanwhile, with the discovery of ten additional caves in the vicinity of Khirbet Qumrân, as well as the discovery of other manuscripts or papyri in the caves of the Wâdī Murabbaʿât, the Naḥal Ṣĕʾēlîm (Wâdī Seiyâl), and Naḥal Ḥever (Wâdī Khabrâ), in the excavations of the ancient fortress of Masada, and in the cave of the Wâdī Dâliyeh, the "Dead Sea Scrolls" have become the *Scrolls from Qumrân, Cave I.*

The first manuscripts to be given full publication were the great Isaiah Scroll (1QIs[a]), the *Pesher* to Habakkuk (1QpHab), and the Rule of the Community (1QS).[1] They were edited for the Trustees of the American Schools of Oriental Research by Millar Burrows, John C. Trever, and William H. Brownlee under the title *The Dead Sea Scrolls of St. Mark's Monastery*. I. *The Isaiah Scroll and the Habakkuk Commentary* (New Haven, 1950), and II: 2. *Plates and Transcription of the Manual of Discipline* (New Haven, 1951). The first fascicle of Volume II never appeared. The portion of the scrolls of Cave I which came into the hands of the Hebrew University of Jerusalem were published by the late E. L. Sukenik and N. Avigad, *ʾÔṣar ham-mĕgillôt hag-gĕnûzôt* (Jerusalem, 1954); in English *The Dead Sea Scrolls of the Hebrew University* (Jerusalem, 1955). Two additional volumes of Cave I materials were to appear: *Discoveries in the Judaean Desert I. Qumrân Cave I* by D. Barthélemy and J. T. Milik (Oxford, 1955), and *A Genesis Apocryphon* edited by N. Avigad and Y. Yadin (Jerusalem, 1956).[2]

1. We follow here the standard sigla established in the series *Discoveries in the Judaean Desert* (Oxford: Clarendon Press, 1955–).

2. The full publication of the Genesis Apocryphon is still awaited; substantial parts were in a very poor state of preservation owing in part to traces of metal in the ink which in time destroyed parts of the leather. A number of manuscripts from other caves exhibited similar features. Photographs of 1QDan[a], 1QDan[b], 1QNoah Fragment 2 [1Q19[bis]], 1QPrayers Fragments 2–3 [1Q34[bis]], published by John C. Trever, "Completion of the Publication of Some Fragments from Qumrân Cave I," *Revue de Qumrân*, 19 (1965), pp. 323–336; Pls. I–VII, supplied missing photographs in the Barthélemy-Milik volume.

are unique, and, as we have come to recognize, required publication by the American Schools if we were to discharge our responsibilities. Thus they are presented here. We are disappointed only that expense has forbidden the use of the collotype process for the black and white reproductions.

We have omitted the transcriptions of the scrolls. With the increase in knowledge of the Jewish scripts of the Hellenistic and early Roman ages, the scholar will not use transcriptions and the student should not. On difficult or debatable readings there is now an extensive literature. The student is directed to the standard bibliographies: Chr. Burchard, *Bibliographie zu den Handschriften von Toten Meer*, I [*BZAW* 76 (Berlin, 1957–^{2}1959)]; II [*BZAW* 89 (Berlin, 1965)]; the continuing bibliography of the *Revue de Qumrân* (Paris); and the yearly *Elenchus bibliographicus biblicus* edited by P. Nober (Rome);[4] and M. Yizhar, *Bibliography of Hebrew Publications on the Dead Sea Scrolls 1948–1964* [*Harvard Theological Studies*, 23 (Cambridge, 1967)]. Vocalized texts of the Order of the Community and the *Pesher* to Habakkuk have been published by A. M. Habermann, *Mĕgillôt Midbar Yĕhûdā*. The Scrolls from the Judean Desert (Jerusalem, 1959), and E. Lohse, *Die Texte aus Qumran. Hebräisch und deutsch* (Munich and Darmstadt, 1964).[5]

The Isaiah Scroll (1QIs^{a}) in its fifty-four columns preserves the full text of the biblical book of Isaiah (save for a very few, small lacunae). It is composed of seventeen sheets of sheepskin averaging 26.2 cm. ($10\frac{5}{6}$ in.) in height and varying in length, and sewn together with linen thread. The scroll is 7.34 m. (24 ft. $\frac{5}{16}$ in.) in length. It is written in a characteristic, Hasmonaean formal hand to be dated *ca.* 125–100 B.C.[6] Its text has been described as "Proto-Massoretic," that is, belonging generally to the type from which our received text was derived. Properly we should term the text Old Palestinian, marked by a baroque orthography developed in the Maccabaean Revival (later largely displaced), and characteristically expansionistic and conflate, traits shared with the traditional text and to some degree with the Old Greek.[7]

In addition to corrections in the hand of the original scribe, which are not infrequent, there are correctors of various dates, in the Hasmonaean semiformal script penned by the

4. Before Vol. 49, 1968, the *Elenchus* was published in the journal *Biblica*.

5. The most thorough treatments of the Order of the Community include P. Wernberg-Møller, *The Manual of Discipline* [*Studies on the Texts of the Desert of Judah*, 1 (Leiden, 1957)]; and J. Licht, *The Rule Scroll. A Scroll from the Wilderness of Judaea.* 1QS, 1QSa, 1QSb (Jerusalem, 1965). The weightiest treatment of the *Pesher* to Habakkuk remains that of K. Elliger, *Studien zum Habakuk-Kommentar vom Toten Meer* [*Beiträge zur historischen Theologie*, 15 (Tübingen, 1953)].

6. See the writer's discussion of the development of the formal Jewish hand in "The Development of the Jewish Scripts," *The Bible and the Ancient Near East*, ed. G. Ernest Wright (New York, 1961), pp. 133–202, esp. pp. 166–173, and Fig. 2, line 2 (the script of 4QDt^{c}, the "type script" contemporary with 1QIs^{a}).

7. See the writer's address delivered on the occasion of the dedication of the Shrine of the Book, "The Contribution of the Qumrân Discoveries to the Study of the Biblical Texts," *Israel Exploration Journal*, 16 (1966), pp. 81–95, and the literature cited in n. 2 (p. 82).

were written late, but contain traditional materials of the community's common apocalyptic exegesis of prophetic works (or of what the community conceived as being prophetic, including Psalms and Odes).

The exegetical lore, bearing elements coming from many periods of the sect's life, evidently was transmitted orally until finally precipitated into writing, under *lemmata* from a biblical scroll. Such a setting can be reconstructed thanks to (1) the disagreements between *lemmata* and interpretation (*pēšer*), (2) the homogeneity of biblical interpretation at Qumrân especially in instances of bizarre or wholly arbitrary applications to their sect or times, (3) the reference to various persons and events of several periods indicating the cumulative character of the materials, and (4) the existence of single copies only of the commentaries, as over against multiple copies of works belonging to other categories of literature, suggesting that many if not all of the *pěšarîm* are autographs.

The First Photographs of Qumrân Cave I Scrolls

by JOHN C. TREVER

THE photographing of the three Qumrân Cave I scrolls with which this volume is concerned was fraught with difficulties, both technical and political, that have been elucidated elsewhere.[1] Only a brief summary of those factors, therefore, needs to be included here; but some additional notes are provided for the sake of the record.

1QIs[a]—The Great Isaiah Scroll

The first attempt to record 1QIs[a] was made in the American School of Oriental Research in Jerusalem on February 21, 1948, in the presence of the Assyrian Metropolitan Athanasius Y. Samuel and his assistant, Father Butrus Sowmy, whose permission had made the work possible. Only three dozen sheets of a suitable film were available; thus it was immediately apparent that two or three columns of text had to be recorded on each sheet.[2] As a result, the magnification necessary to bring the text back to natural size from those negatives was too great to produce prints adequate for publication.[3] Efforts to gain permission and supplies

1. See John C. Trever, *The Untold Story of Qumran* (Old Tappan, New Jersey: Fleming H. Revell, 1965; hereafter *USQ*). Details of the account are scattered through chapters 3–11, and on page 127.

2. The recording was done with the author's ground-glass focusing "Recomar-33" camera which used 9×12 cm. cut film. Its lens was a 135 mm. Schneider Xenar f/4.5 used mostly at f/11, which may account for the lack of definition in the corners of the "Panatomic-X" films. Two No. 1 photoflood lamps provided the illumination. The system is illustrated opposite page 49 in *USQ* (or facing p. 15 in the second printing).

3. From the writer's previous experience "Panatomic-X," a slow-speed, fine-grain, panchromatic film producing good contrast, had proved most satisfactory for manuscript copying where the text was as clear as it then was on the Qumrân Cave I scrolls. Later it was discovered that infra-red film was better for the more disintegrated scrolls and fragments, because it could even recover texts which had been completely obscured by the disintegration of the leather. The writer has never felt that any great advantage would be achieved by using infra-red film with these three manuscripts, except for 1QIs[a] Cols. I–IX or XII and a few points of textual uncertainty elsewhere. The opportunity to experiment and work with the scrolls under ideal conditions, however, was never made available to him.

What may have been lost in reproduction of the black and white plates from the lack of application of the most advanced photographic techniques to the original manuscripts has been more than compensated for by the color plates in this volume. When, in 1966, the writer became aware of the evidence of deterioration of the Cave I scrolls, he pressed for the publication of the 1948 color transparencies for the sake of future scholarship. A high quality color printing process, such as is used here, is the only way to recover and preserve the 1948 condition of the manuscripts for future generations of scholarship.

A note of urgency was added when, on critical examination of the carefully preserved color transparencies, the writer became aware of a slight loss of color in them, particularly in the depth of the blackness of the Hebrew text in 1QIs[a], Columns I–XIII. In this edition the problem has been overcome by means of a black and white positive added to the color transparencies to accentuate the text before the color separations were made.[11] Also, close attention has been given to correction of the slight color variations that inevitably crept in when the original fifty-four transparencies were made in Jerusalem. In this volume, therefore, this scroll has been reproduced with almost perfect fidelity to the original scroll as it appeared in March 1948.[12]

Unfortunately, the original transparency of Column XLIX was lost in 1950, when it was lent to a publisher; but it was fortuitous that a general view of the whole scroll opened to this particular column had been recorded in color. The present reproduction of that column has been made from the general view, with only a slight loss of definition due to its greater magnification.

The writer had attempted to preserve the margins of the leather manuscript throughout, but unfortunately the lower quarter inch (6.5 mm.) of Column II was lost by a slight displacement of the camera after insertion of the film. A somewhat artificial restoration of the manuscript at that point has been attempted for the sake of consistency and esthetics. Very slight restoration of the lower edge of a few other columns was also necessary.[13] A few blemishes on the original transparencies have been retouched away, but again they affected

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though the fine screen (150) used with the excellent technical skills of the lithographers has made possible some improvement upon the collotypes used in the first edition. When most critical examination of the text with high magnification is necessary, the scholar may find that photographic prints or a microfilm will be necessary.

11. It was decided to use this same process throughout the Isaiah Scroll for the sake of the clarity of the text. For Cols. XVI–LIV this has produced a somewhat darker text than on the original scroll, and it has lost the contrast in ink tones on Cols. XXVIII, XXXII, and XXXIII. Also the pores and other features of the leather often tend to be accentuated.

12. In the meantime, to assure the greatest possible preservation of the transparencies themselves, several color duplicates, as well as a color "inter-negative" (from which color prints may be made) of each one, have been produced and carefully stored with the original transparencies in a humidity-controlled safe. Other special arrangements are being made to safeguard the future of all the photographic records of these documents beyond the lifetime of the writer.

13. Parts of the lower edge of Cols. XIII, XXVIII, and XLVIII, and all of about 3 mm. ($\frac{1}{8}$ in.) on the bottom of Col. XLII.

reveals a somewhat irregular background tone on some columns.[21] A new set of prints, therefore, has been prepared for this volume from the color transparencies, using the same technique as that applied to 1QIs[a]. Infra-red copies of Columns VII, VIII, and X had been made with the hopes of obtaining a clearer record of the erasures on those columns, but no appreciable improvement of those areas could be detected from them. Prints from those negatives, therefore, have not been used for this volume.

First experiments with the printing of the color transparencies of 1QS revealed that the three-color process produced slightly better results than the usual four-color plates which have been used for the other two manuscripts. Greater fidelity to the color of the leather has thus been retained on these plates with no loss of depth or clarity of the text.

The size of the manuscript on the plates of 1QS in the first edition was accurate for Cols. I–III and VIII–X, but 6 mm. too large for Cols. IV–VII, and Col. XI was 5 mm. undersized, when measured on the vertical. In this edition, the color plates of Cols. IV–XI are identical with the original, while Cols. I–III are 3 mm. too large. The black and white plates are 2 to 3 mm. oversized, except Cols. VIII and XI which are exact size.

1QpHab—The *Pesher* to Habakkuk

The hasty copying of 1QpHab on February 21, 1948,[22] also proved disappointing; but the new set of 9 × 12 cm. negatives of each column, prepared some weeks later, has needed no improvement, as the publication in the first edition clearly shows. The fine state of preservation of that text made the photographing with ordinary panchromatic film quite adequate.[23]

When it came to the color reproduction of 1QpHab, however, the film with which 1QIs[a] and 1QS had been recorded was exhausted; and the writer had to use another kind that proved to be unsatisfactory in its color balance. Fortunately, it has been possible to correct the color for this volume.[24] The original red corduroy background used for both this scroll and 1QS has been reduced to a pure red for the sake of consistency.[25]

21. The tonal irregularity on Cols. I and II along the upper part was present on the leather of the manuscript, but the darker centers on Cols. II, III, IV, VI, and IX seem to have originated at least in part from uneven development of those negatives.

22. *USQ*, p. 44. Again, lack of film dictated copying two columns on each sheet of film.

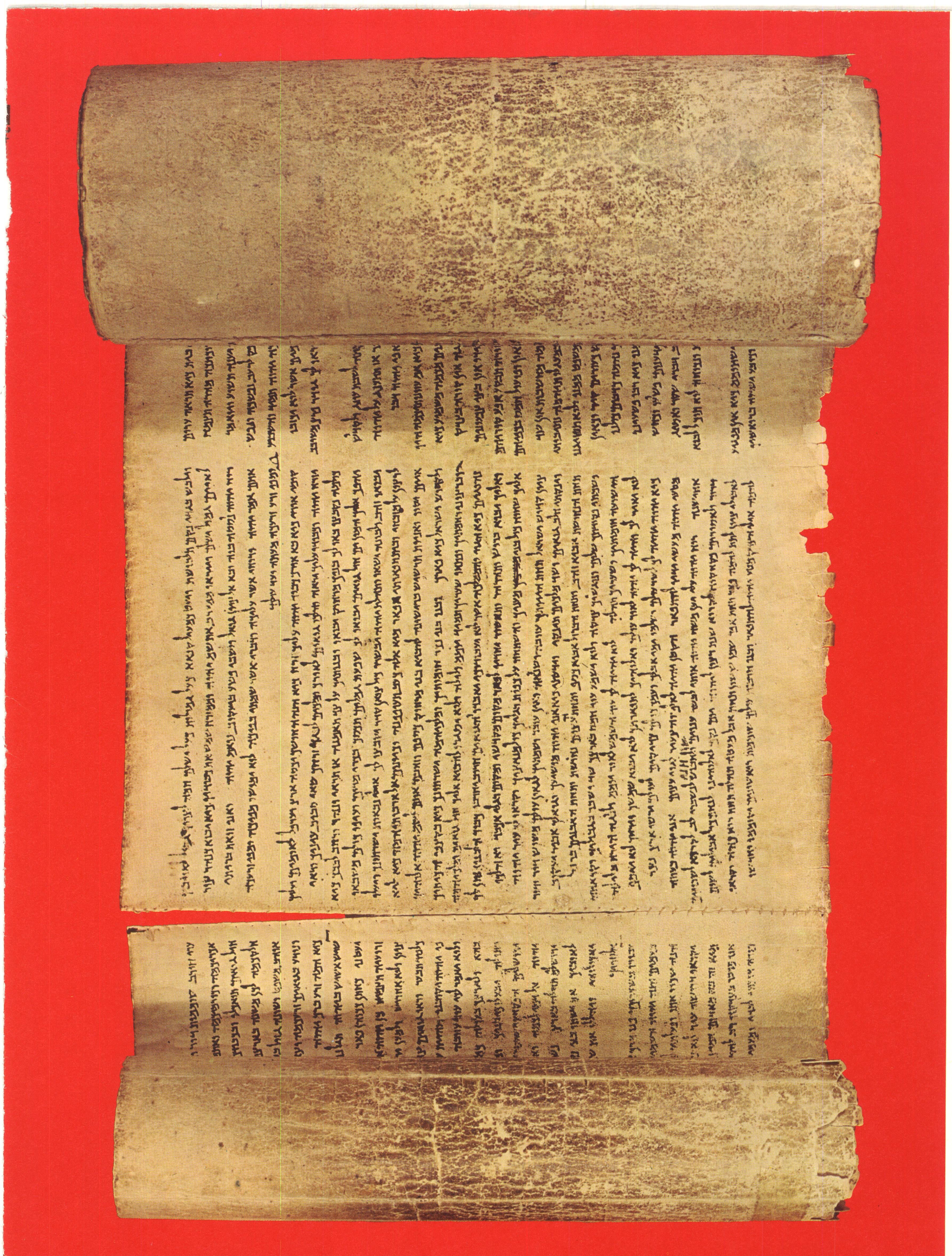
23. Fortunately, one package of that kind of film was available in Jerusalem at the time. *USQ*, pp. 68, 73 and 79. The negative for Col. XI has been lost, and a new one was made for this volume from the color transparency.

24. *USQ*, pp. 79–80 and note 3. It was a film that had been newly introduced on the market the previous year. The colors tended to be somewhat too heavy and lacked sufficient magenta, thus producing a slight greenish cast. At the time a few 35 mm. copies were made on a well-tested color film and have provided a frame of reference for the correction of the plates used in this volume.

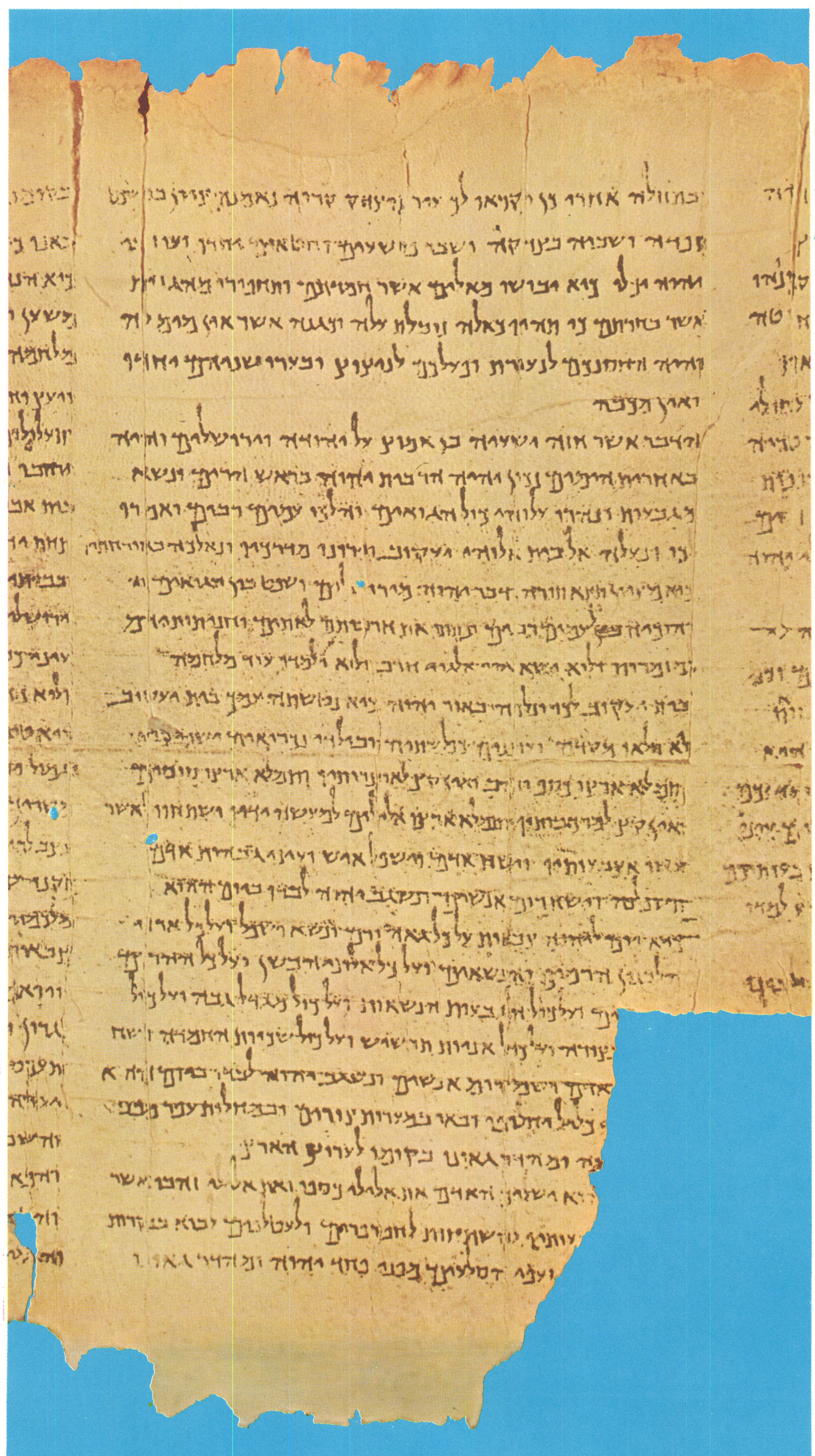
25. The 1QpHab fragment which appeared later (see *USQ*, p. 94) was photographed on the same blue background used for 1QIs[a] by mistake, but it has been changed to red here. Small holes in the original leather of several columns have been given the red background to avoid confusion with the text.

THE GREAT ISAIAH SCROLL
(1QIs^{a})

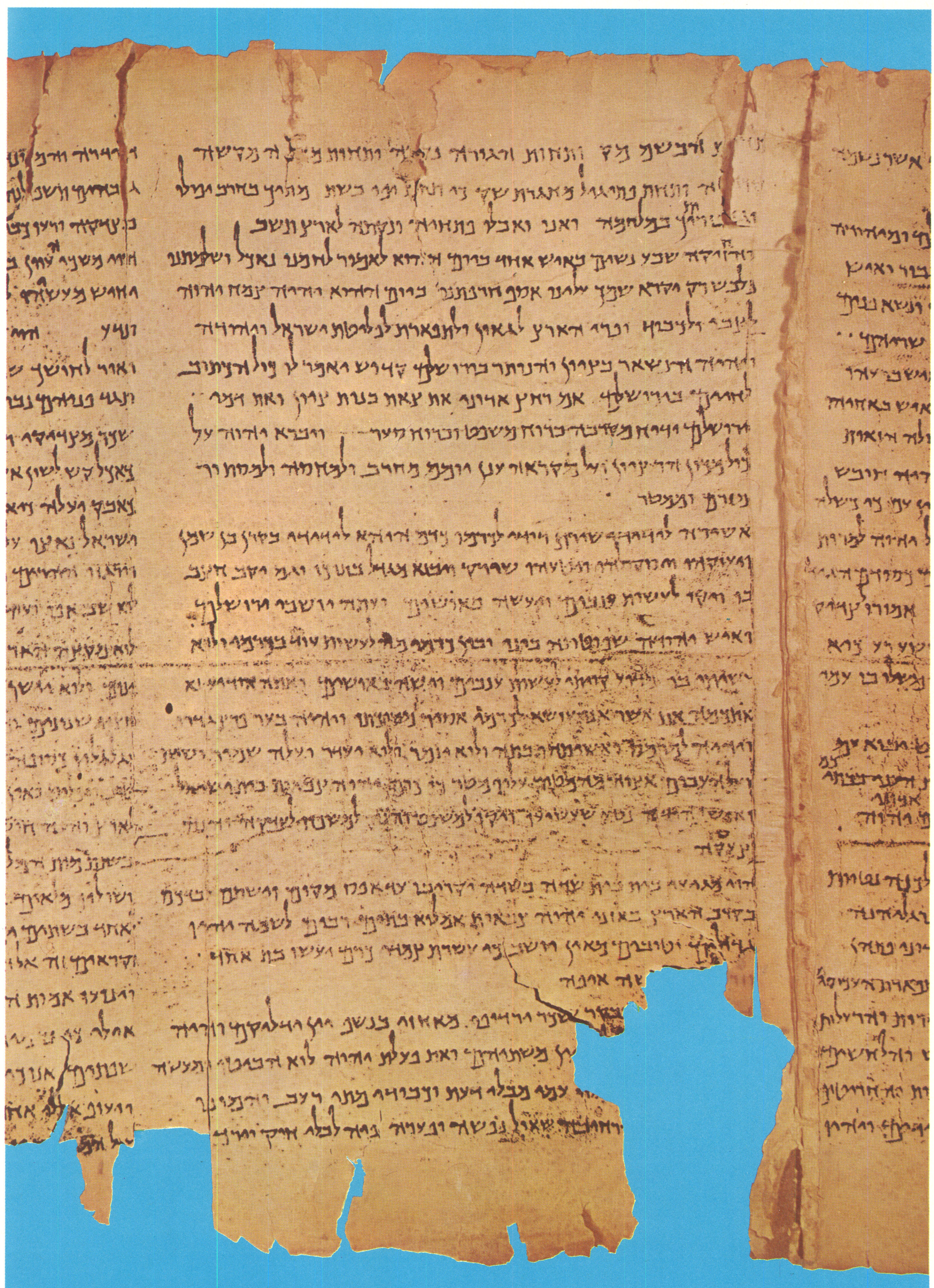
Overleaf: Two general views:
Page 14: 1QIs^{a} opened to Cols. XI–XIII, Is. 11.12–16.14. (*Ca.* three-fifths of normal size.)
Page 15: 1QIs^{a} opened to Col. XLIX, Is. 59.17–61.4. (*Ca.* two-thirds of normal size.)

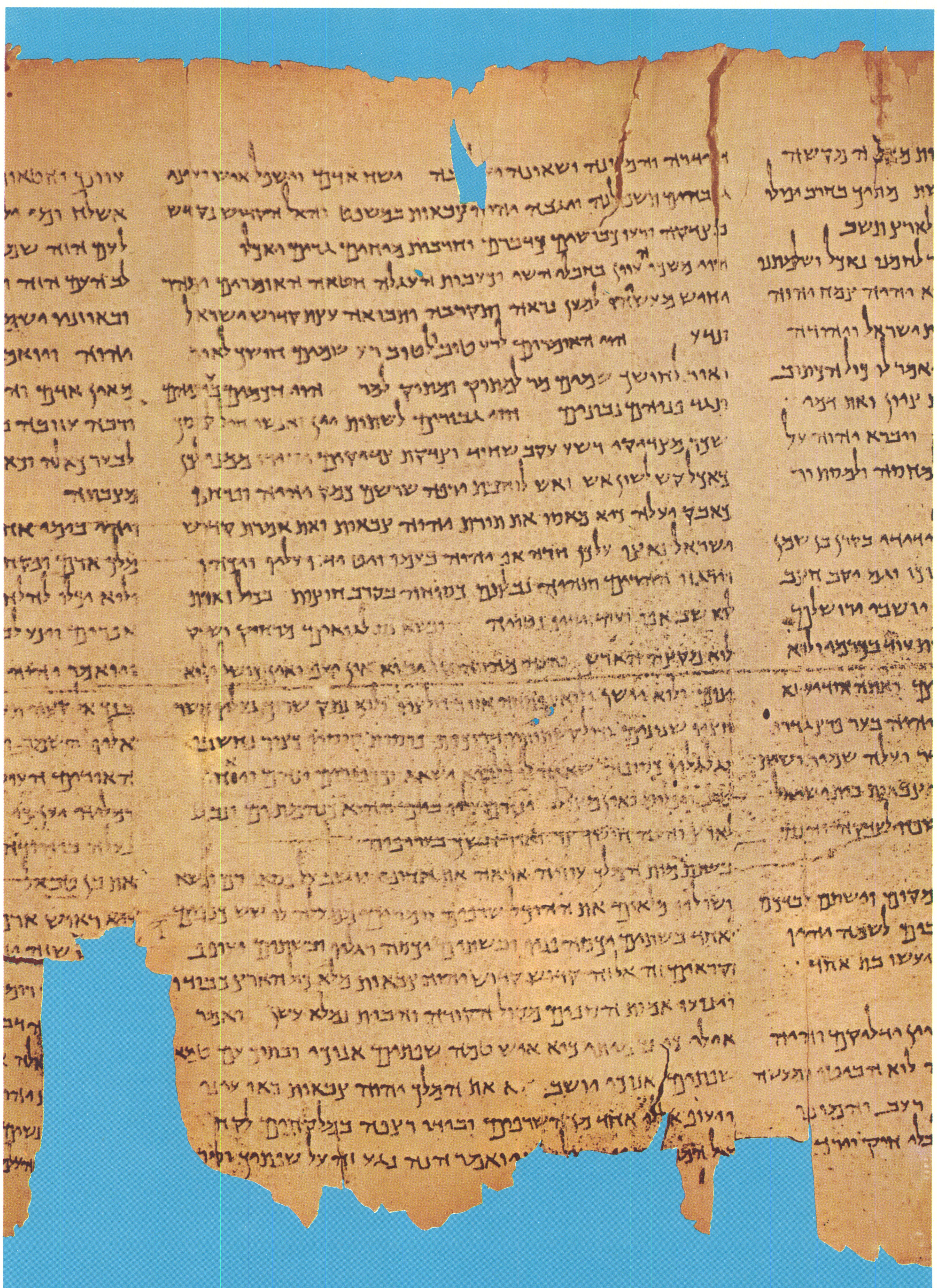


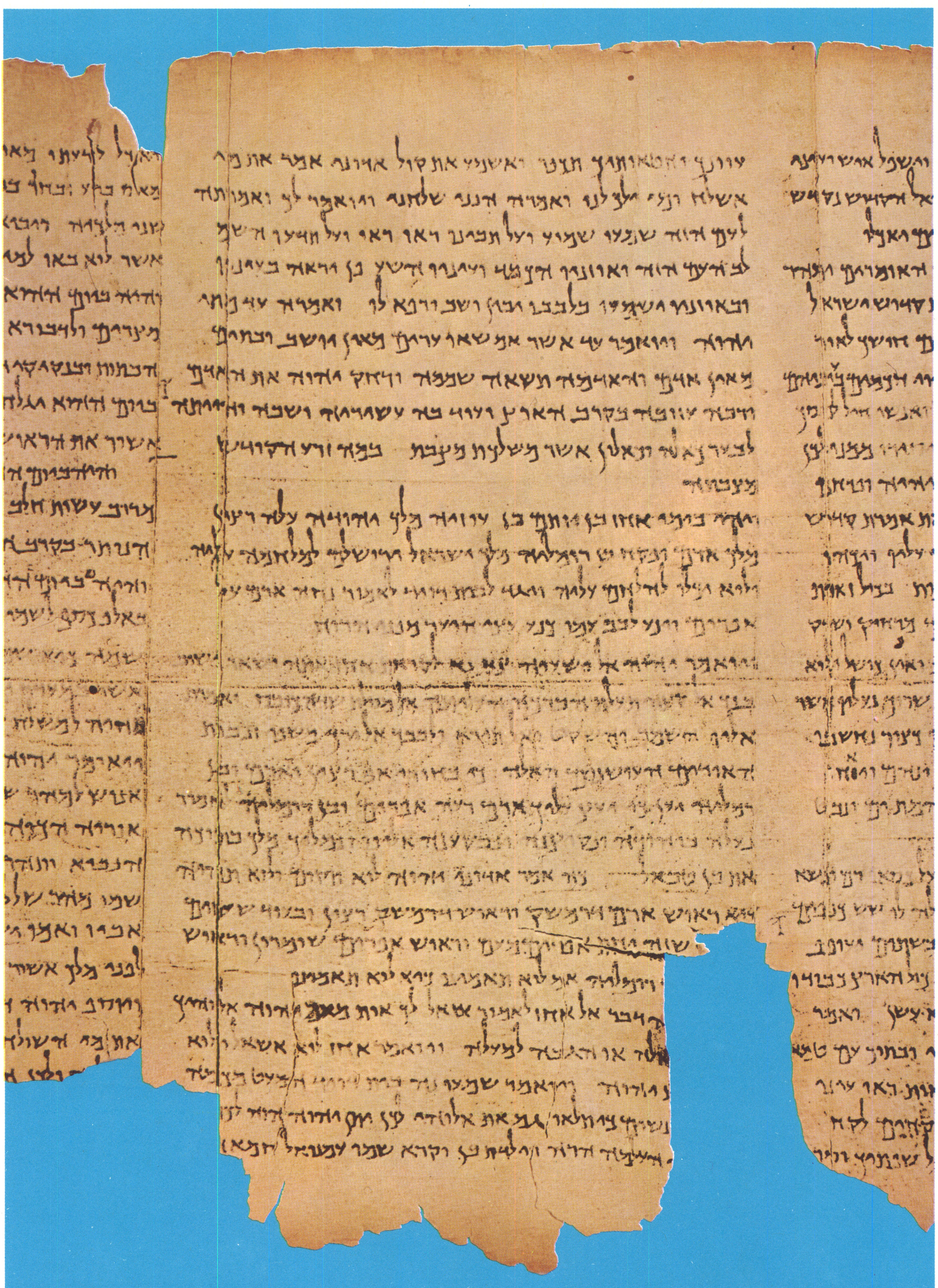


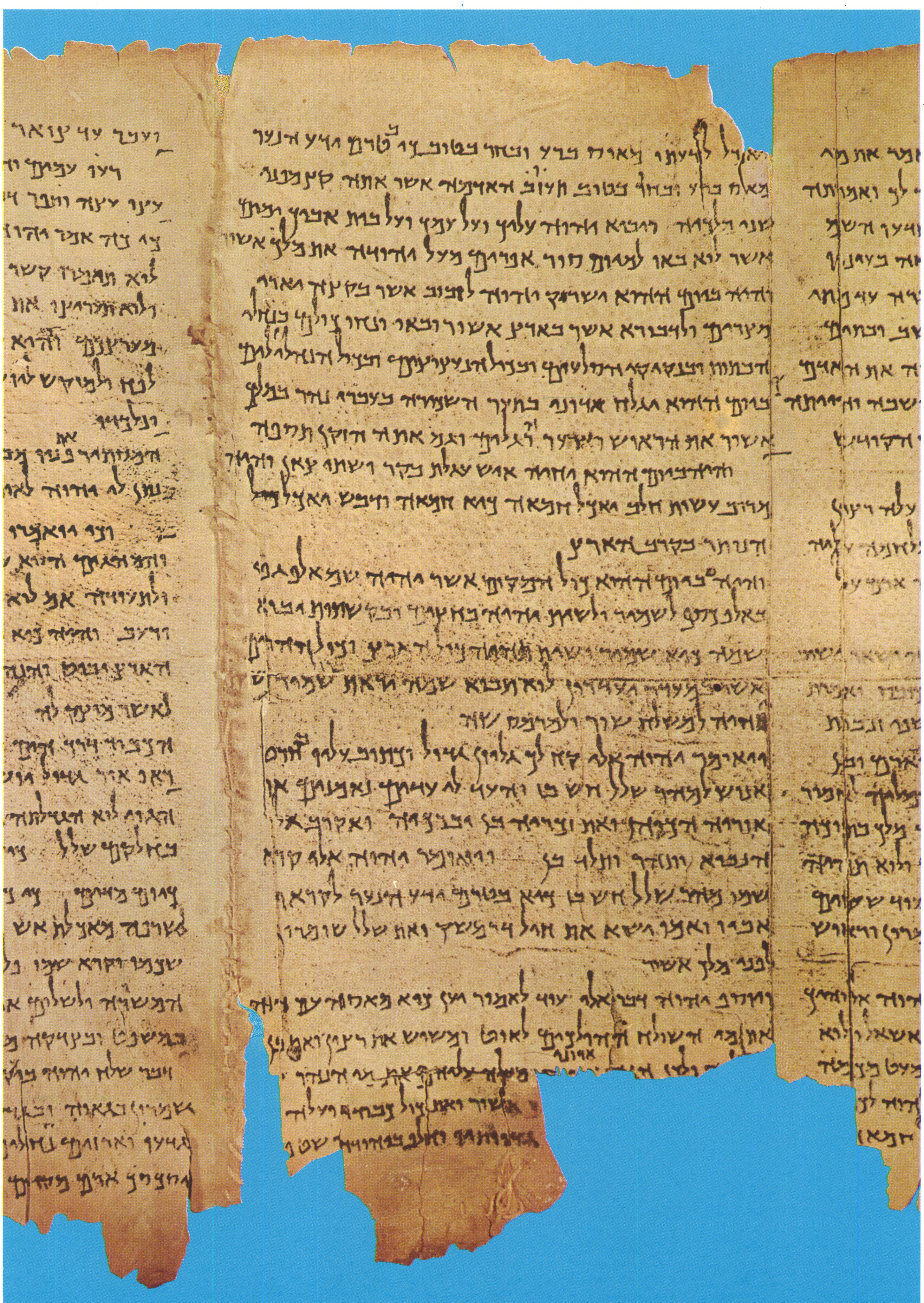


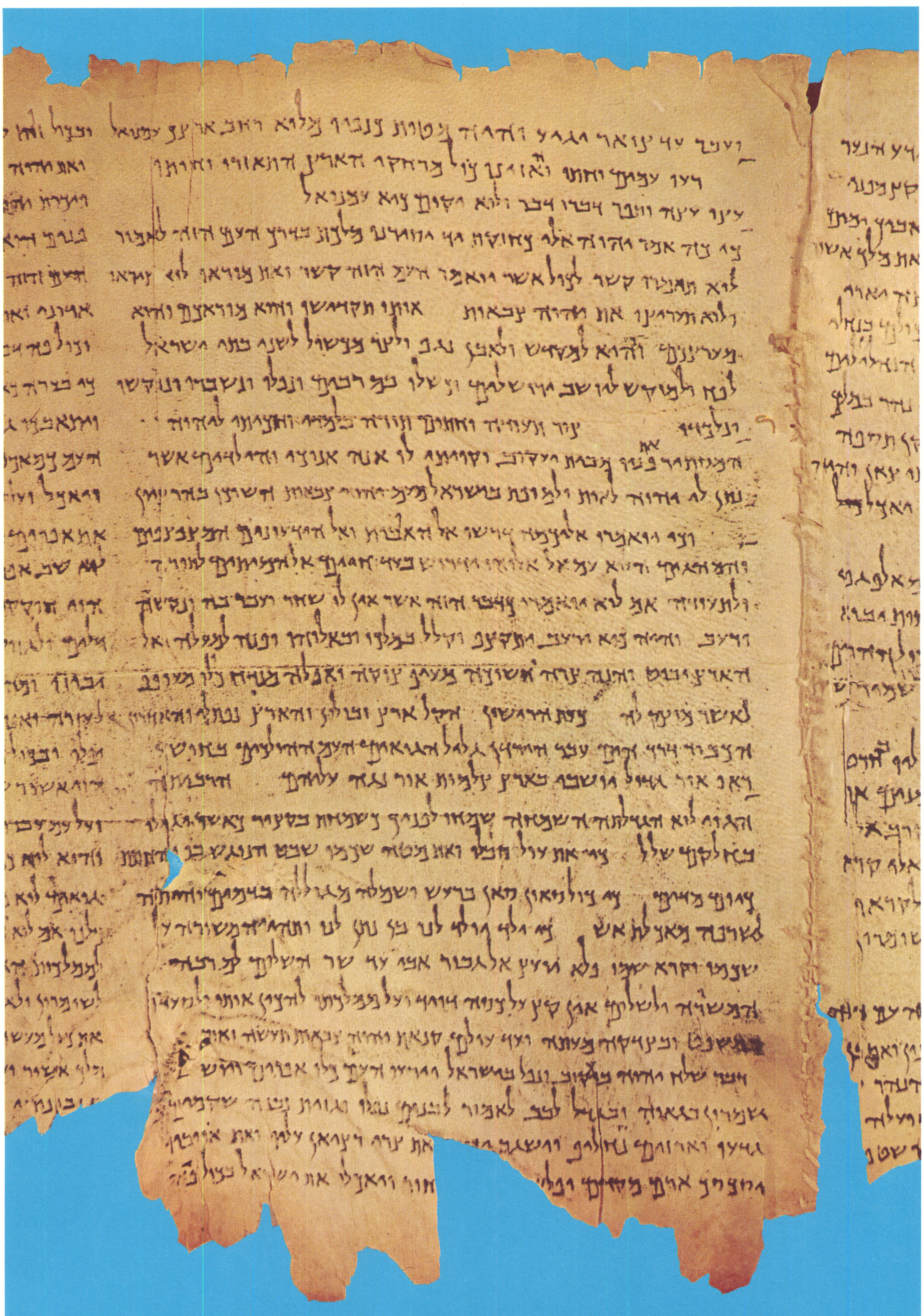




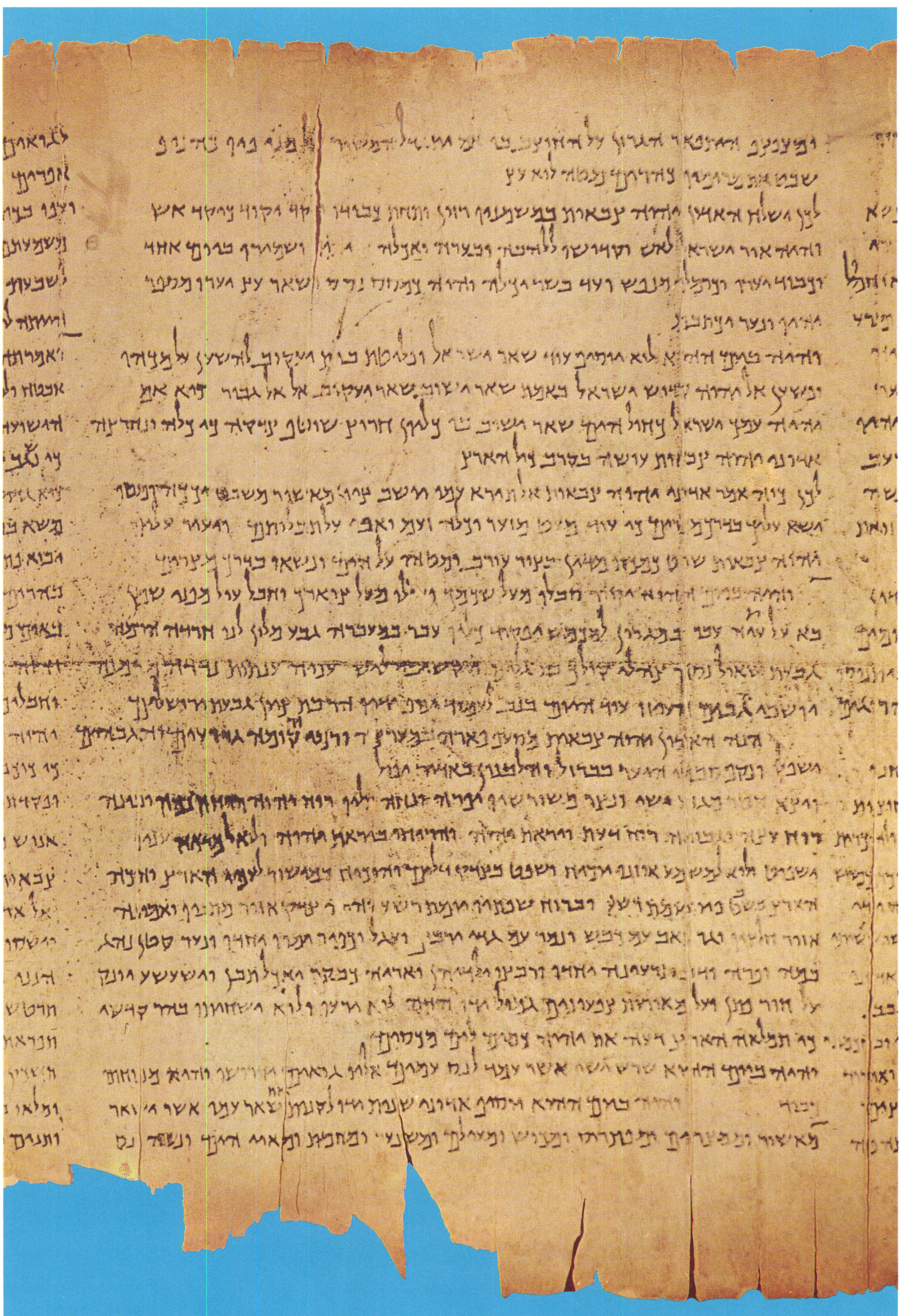


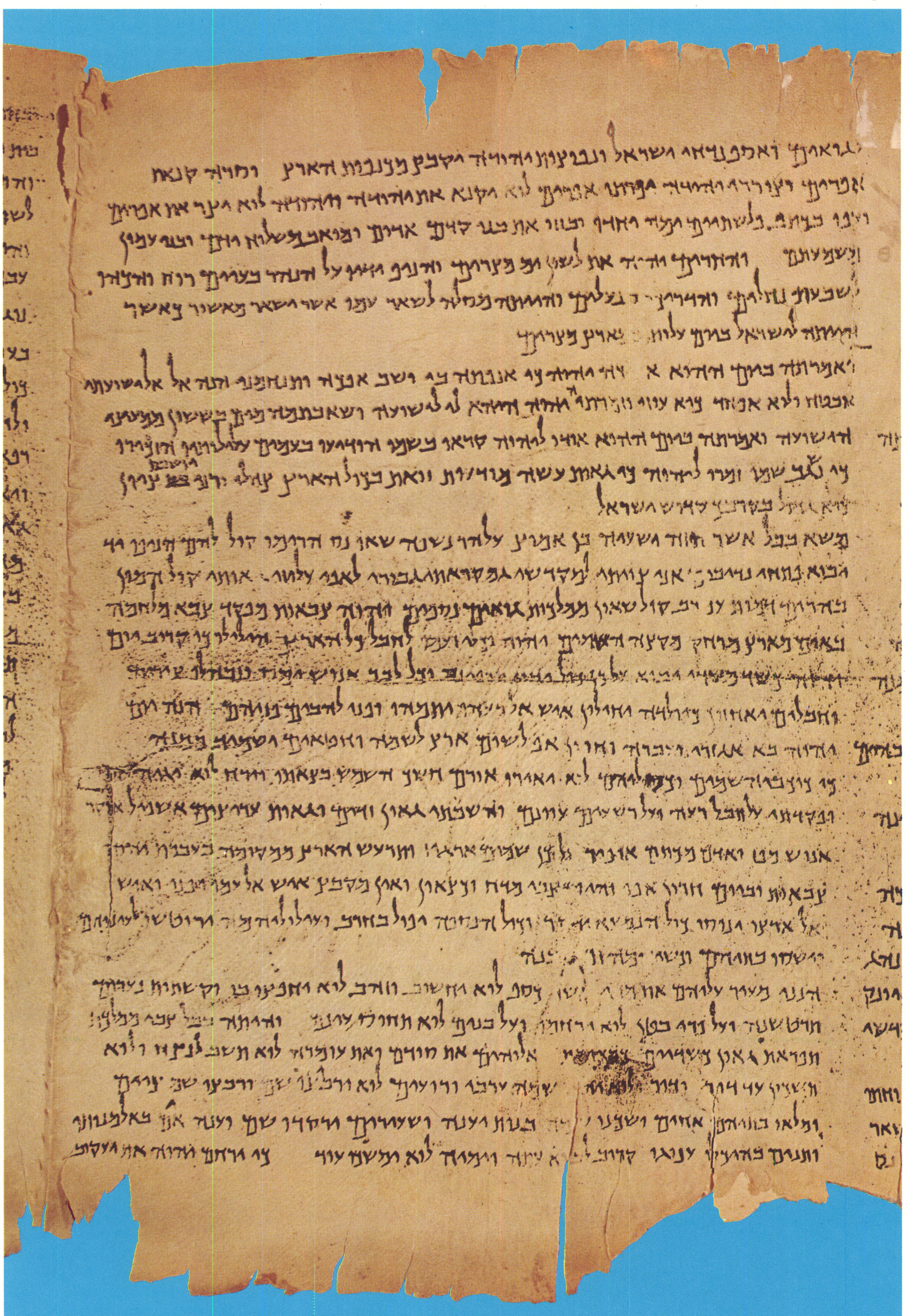


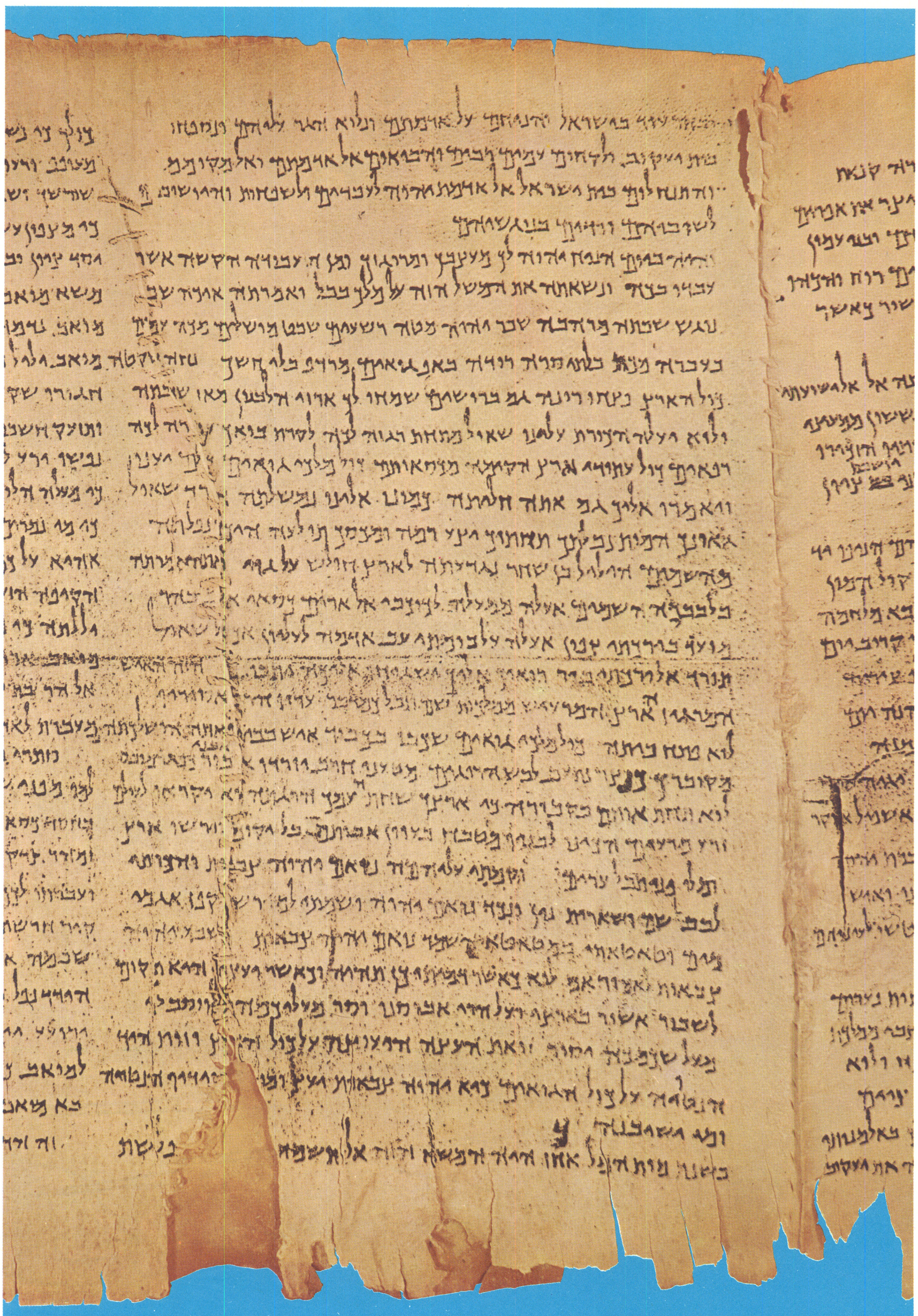


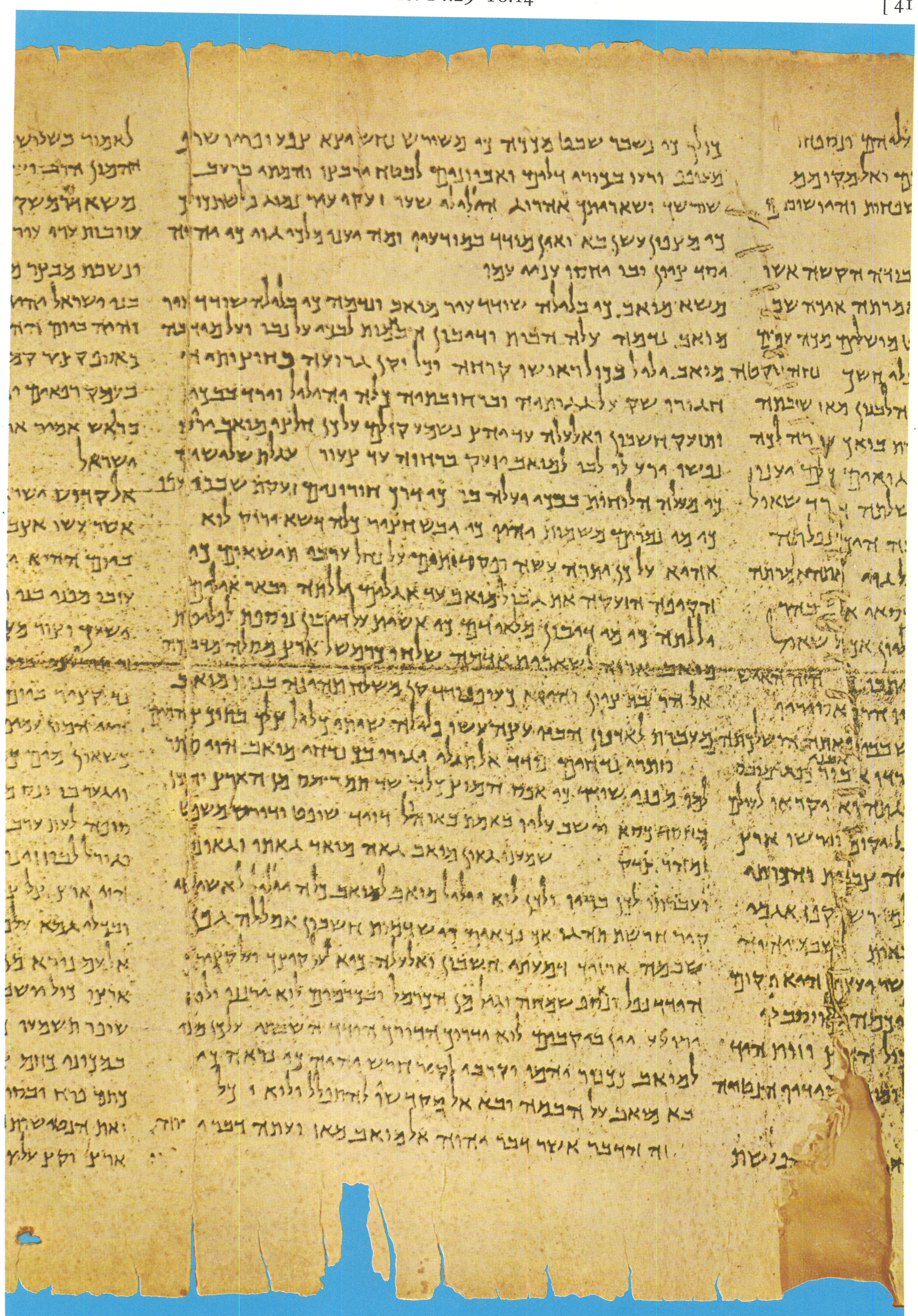


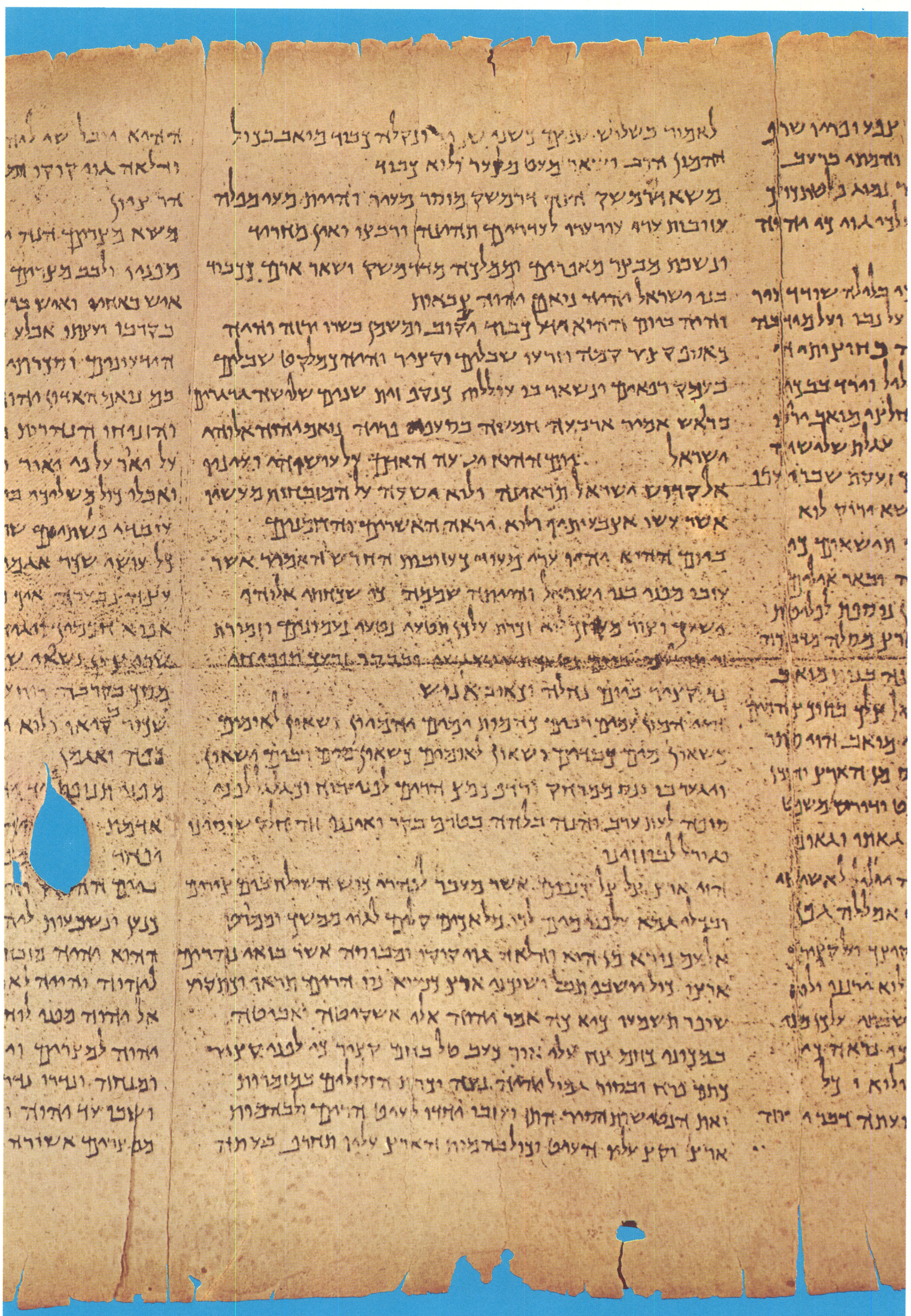


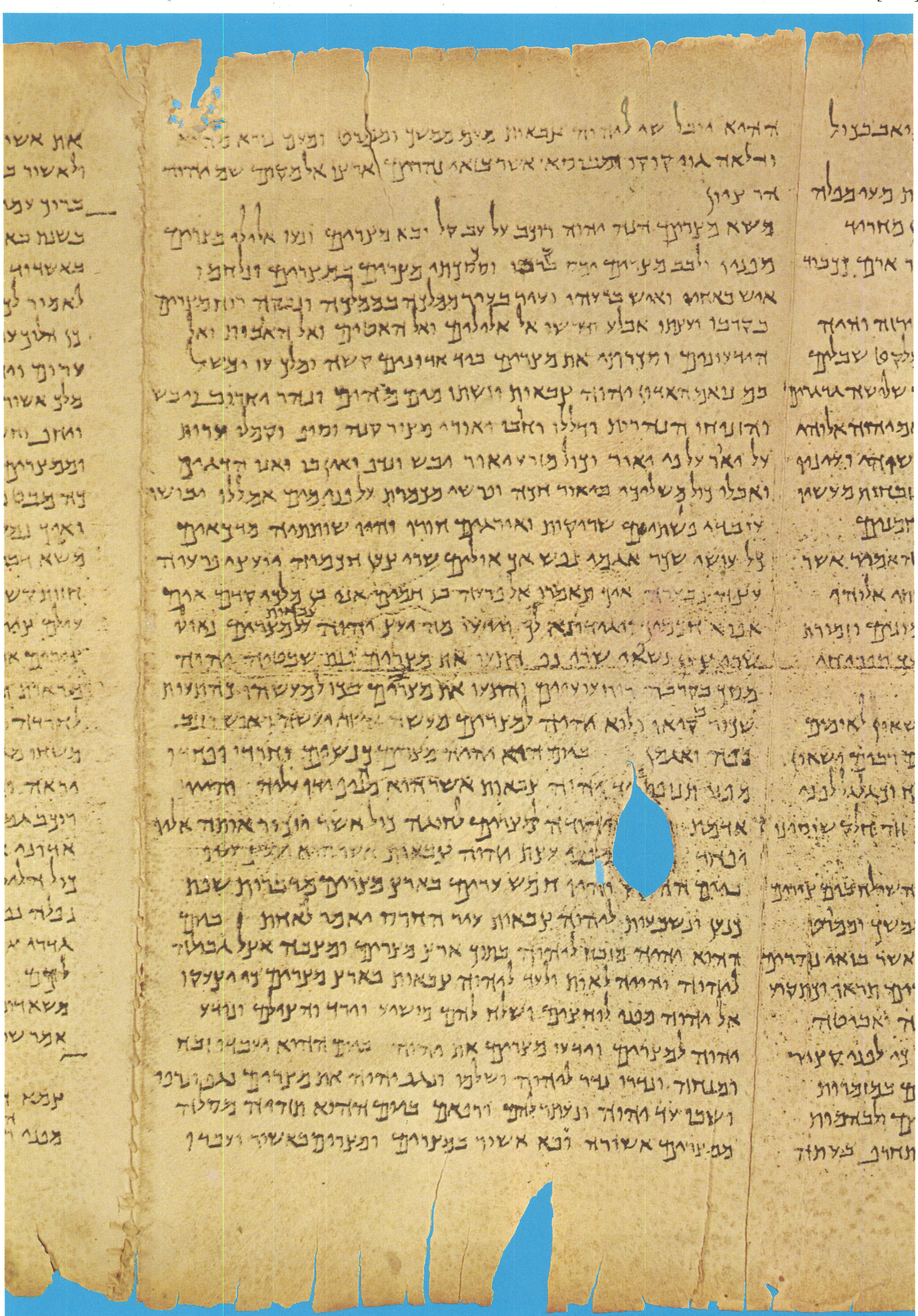


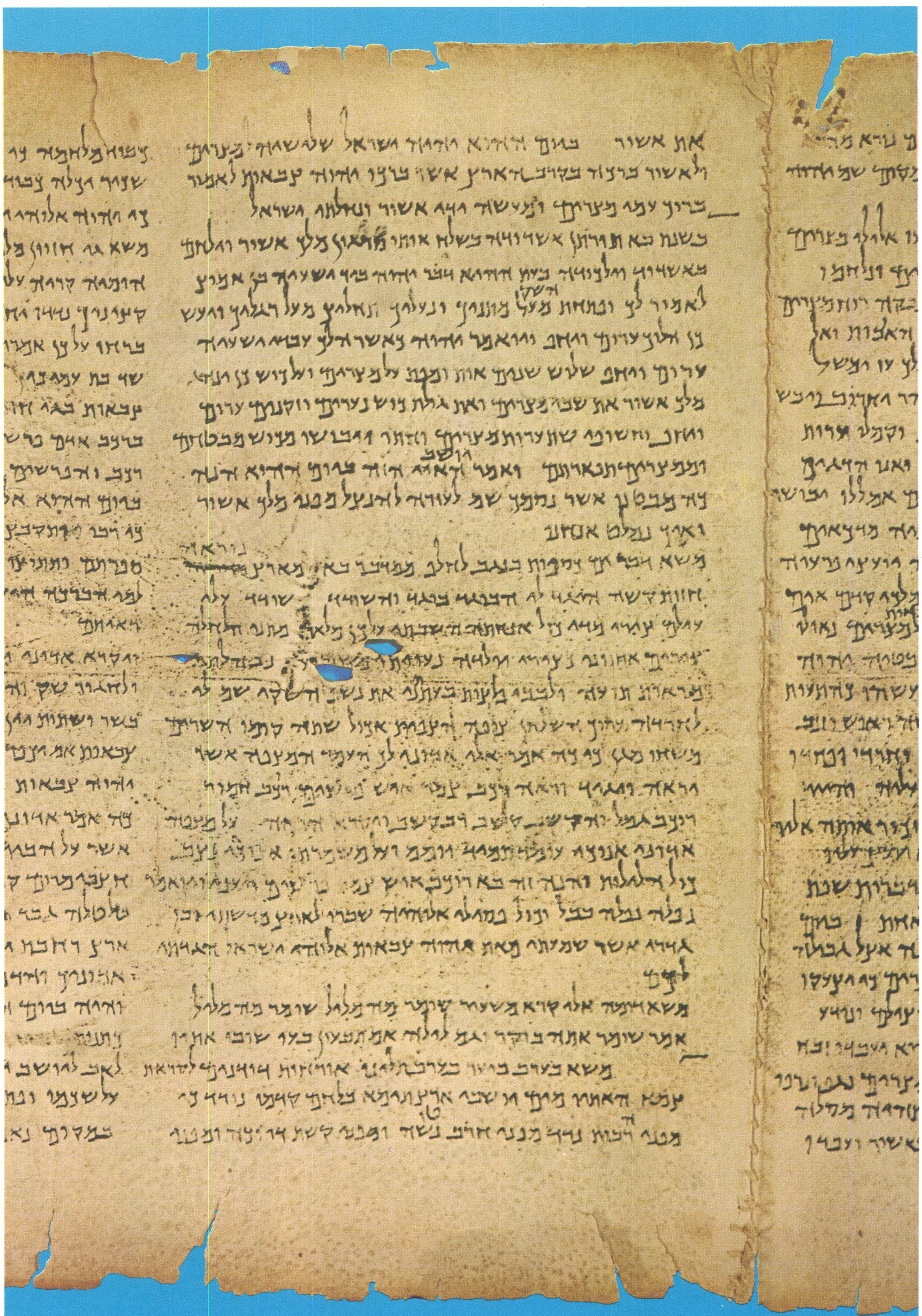


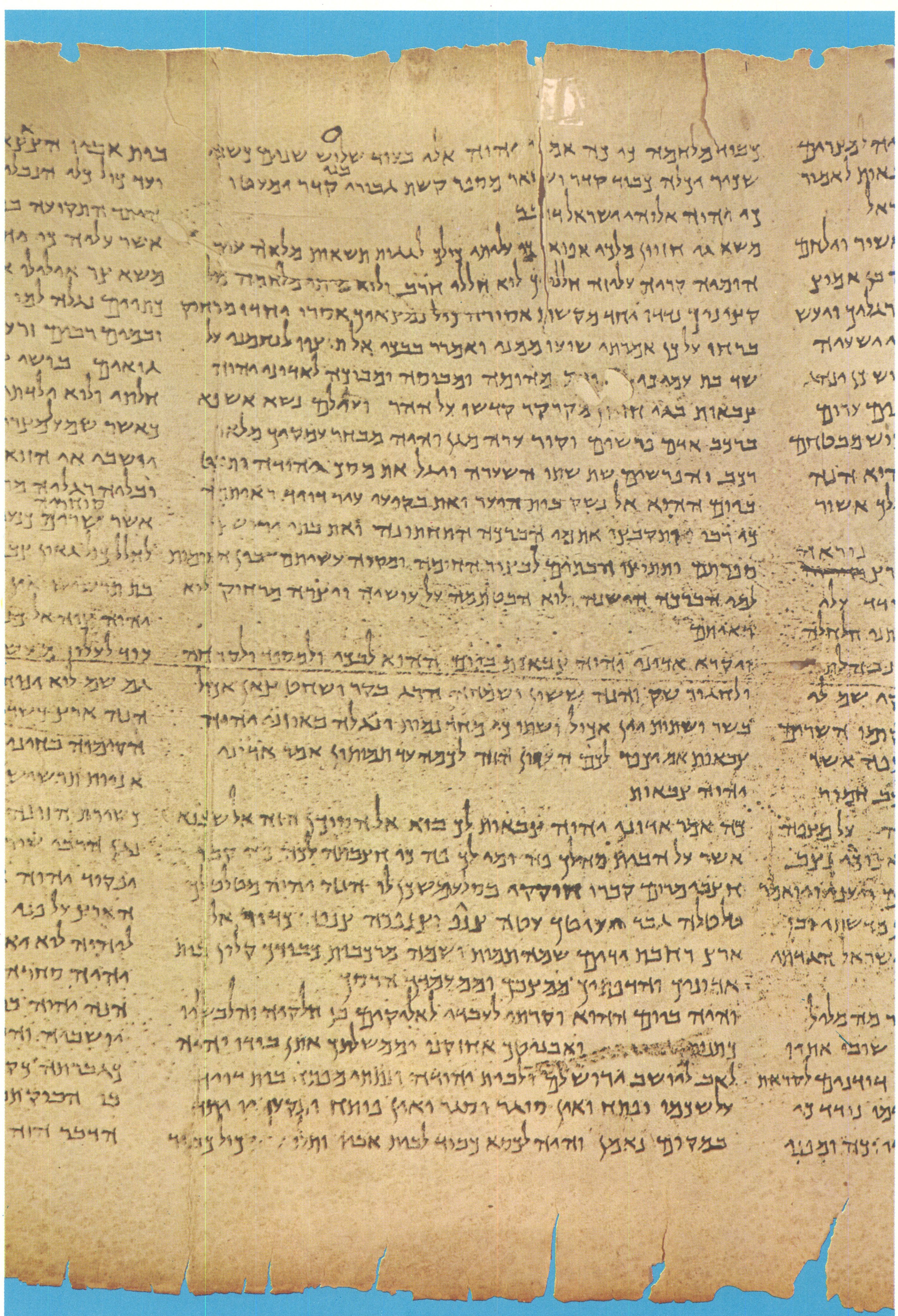


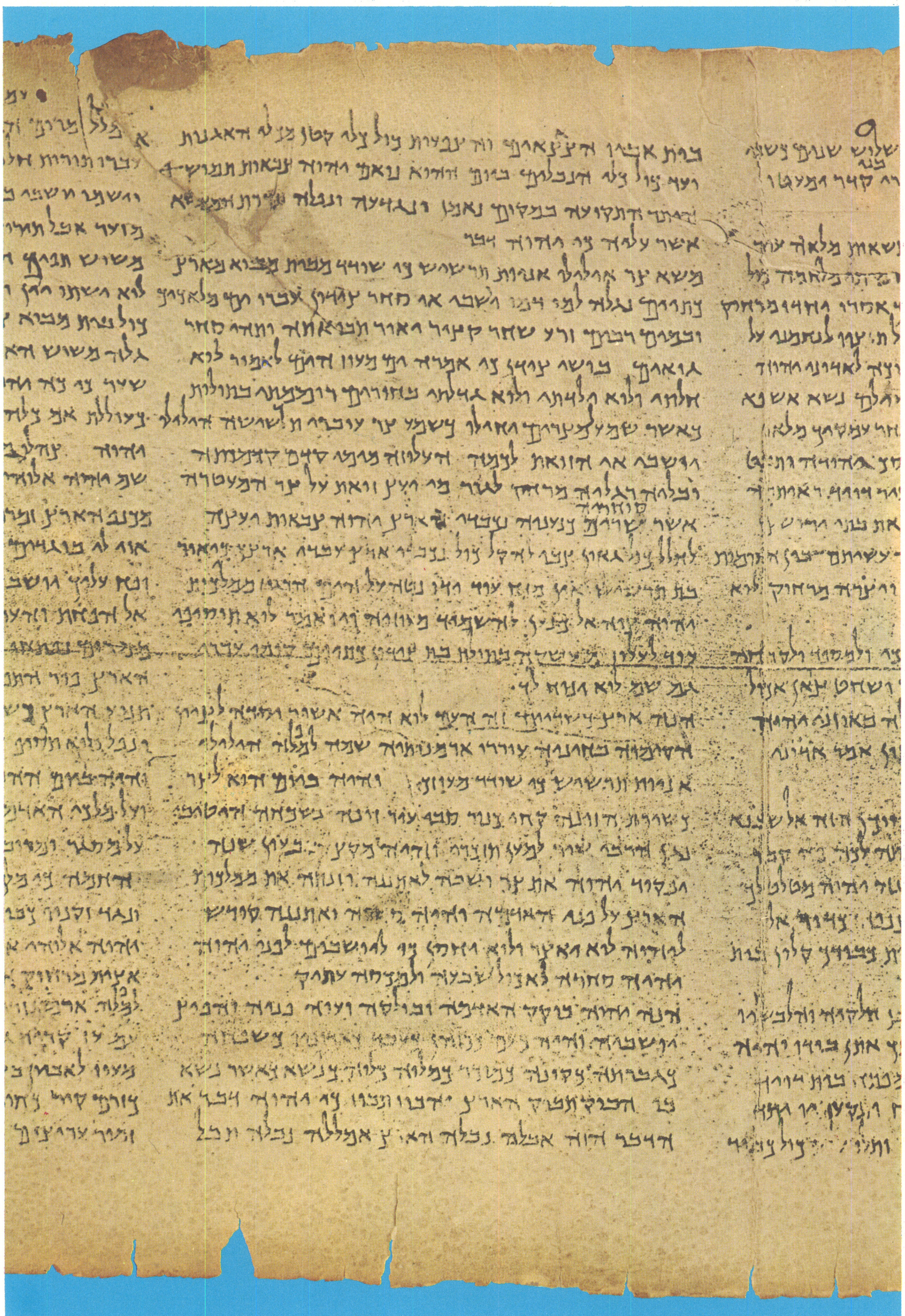


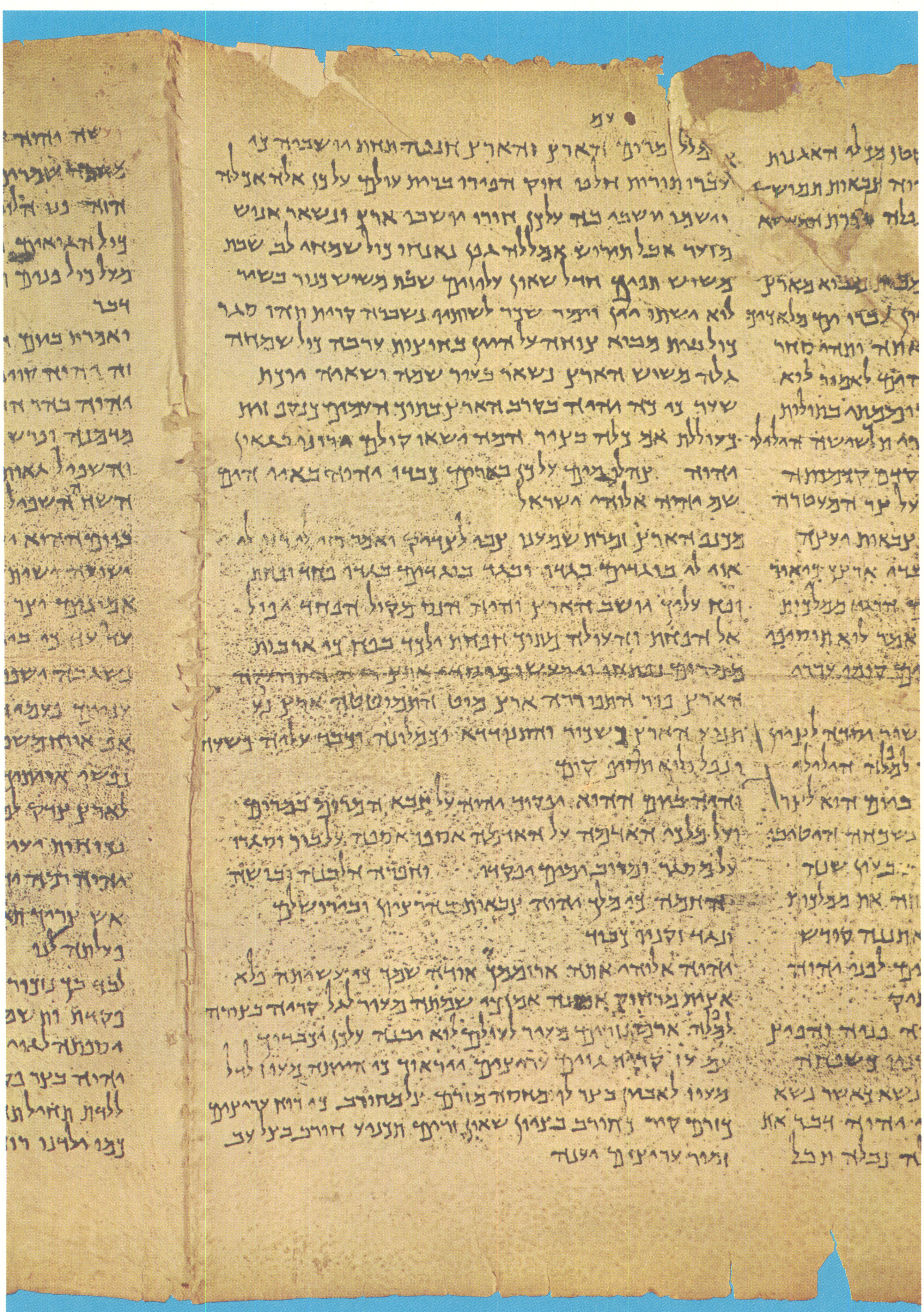


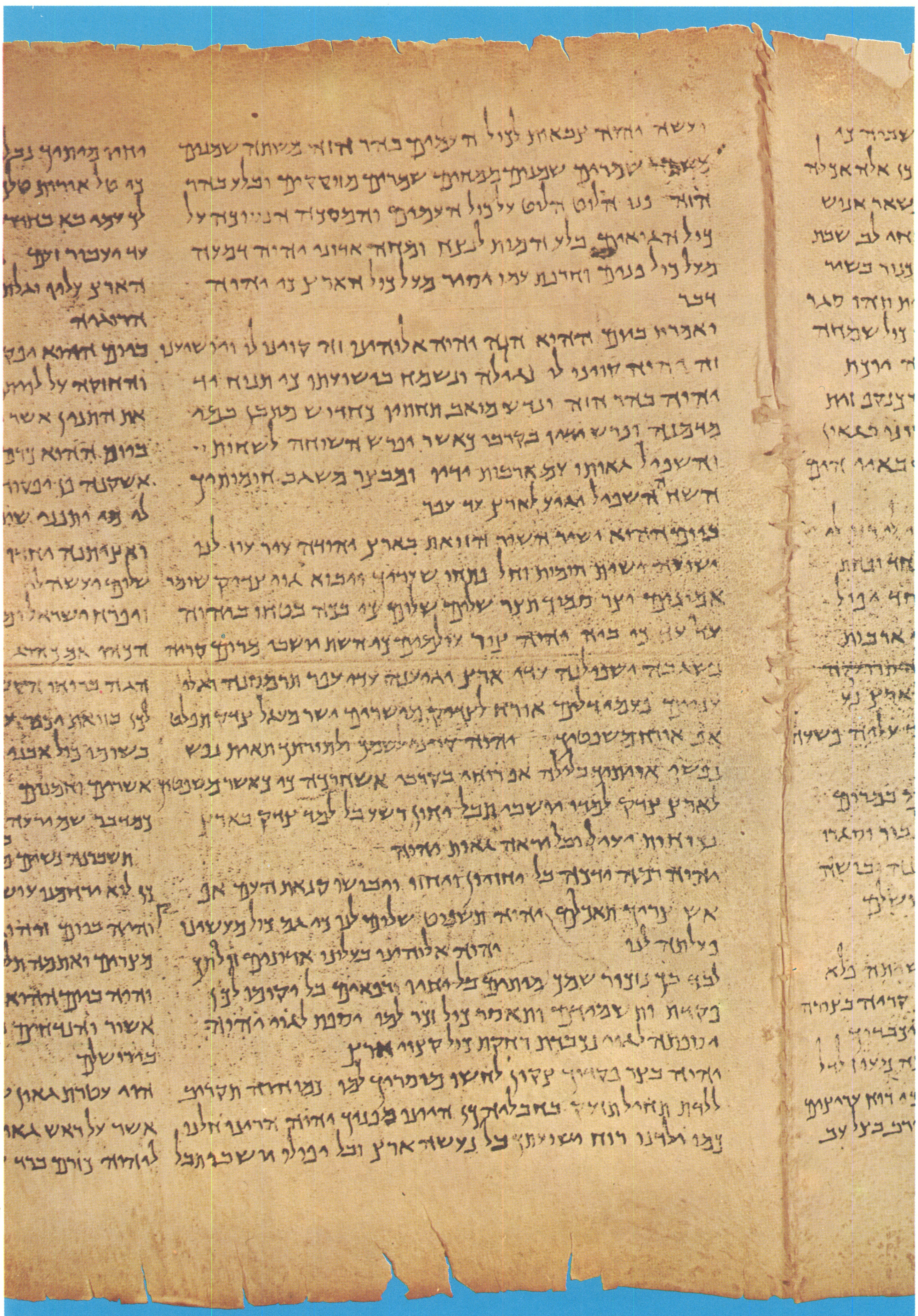


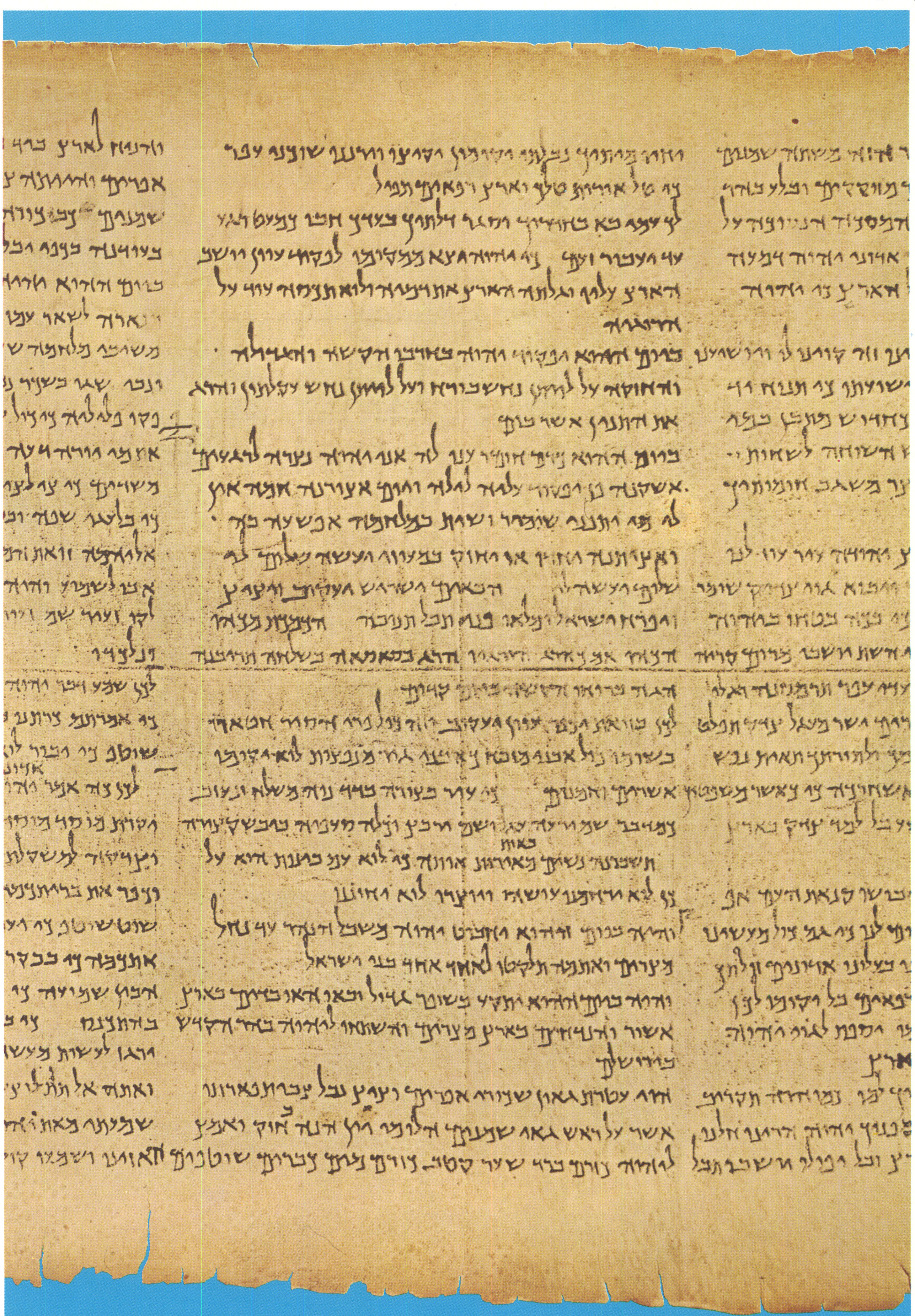


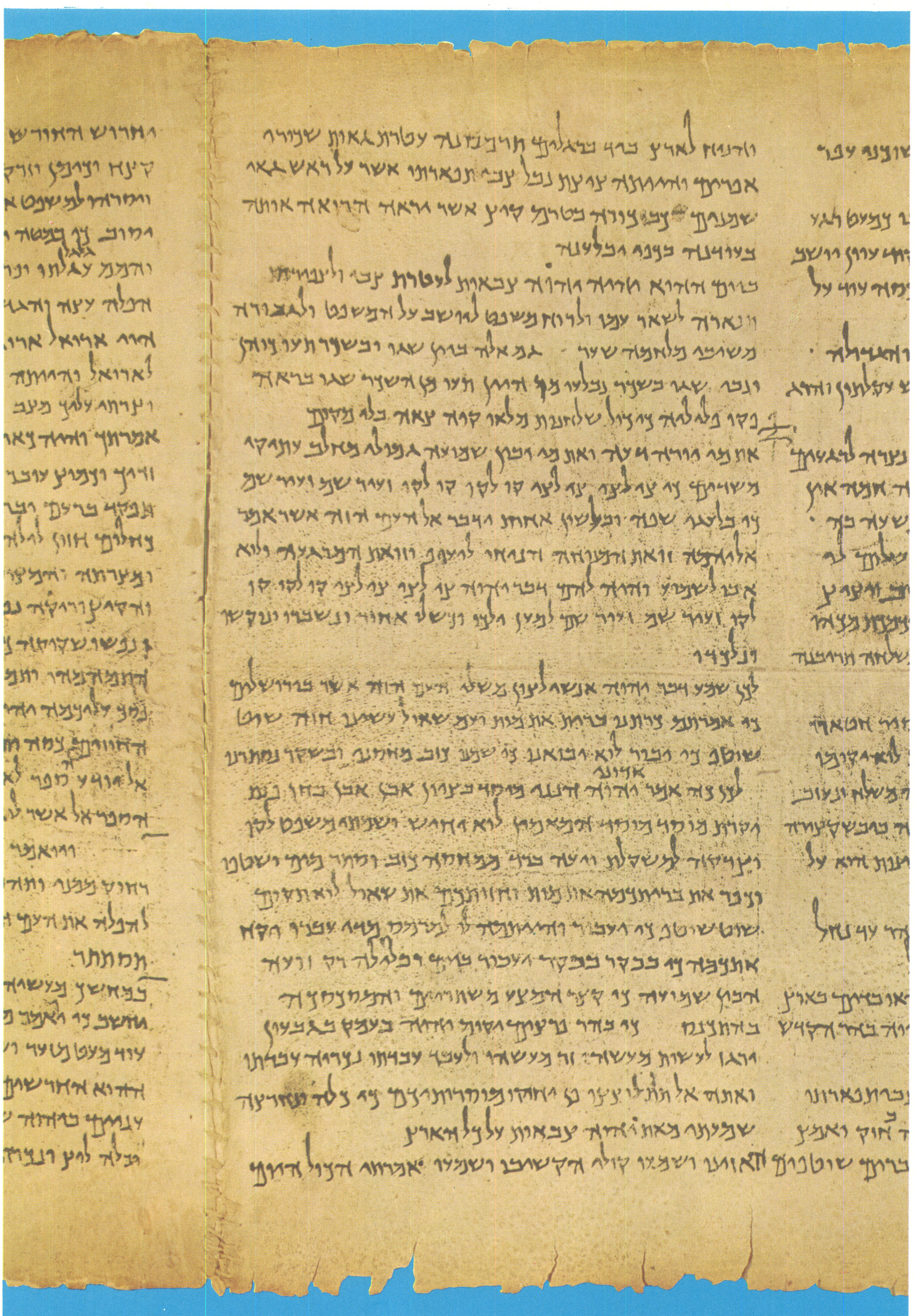


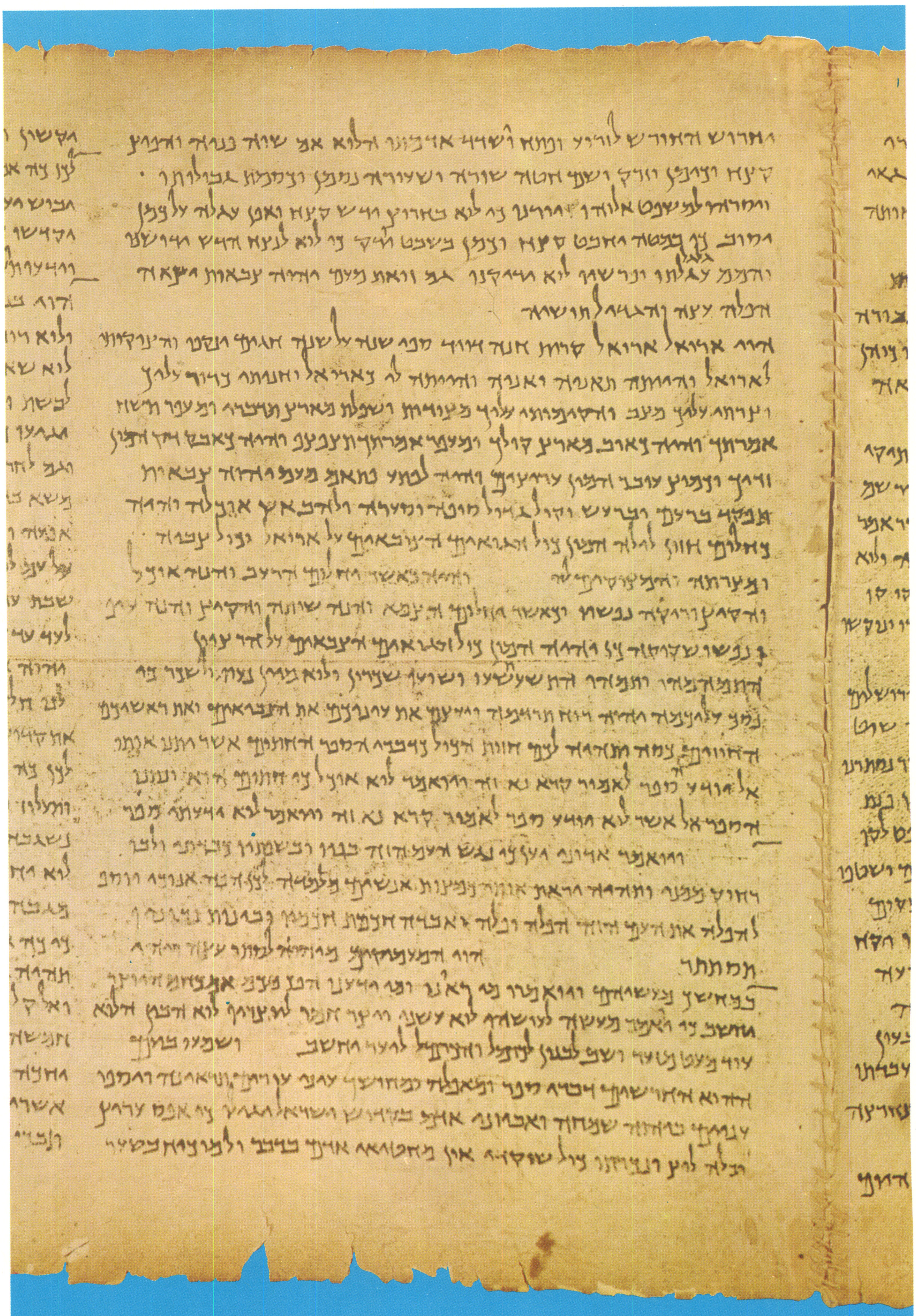


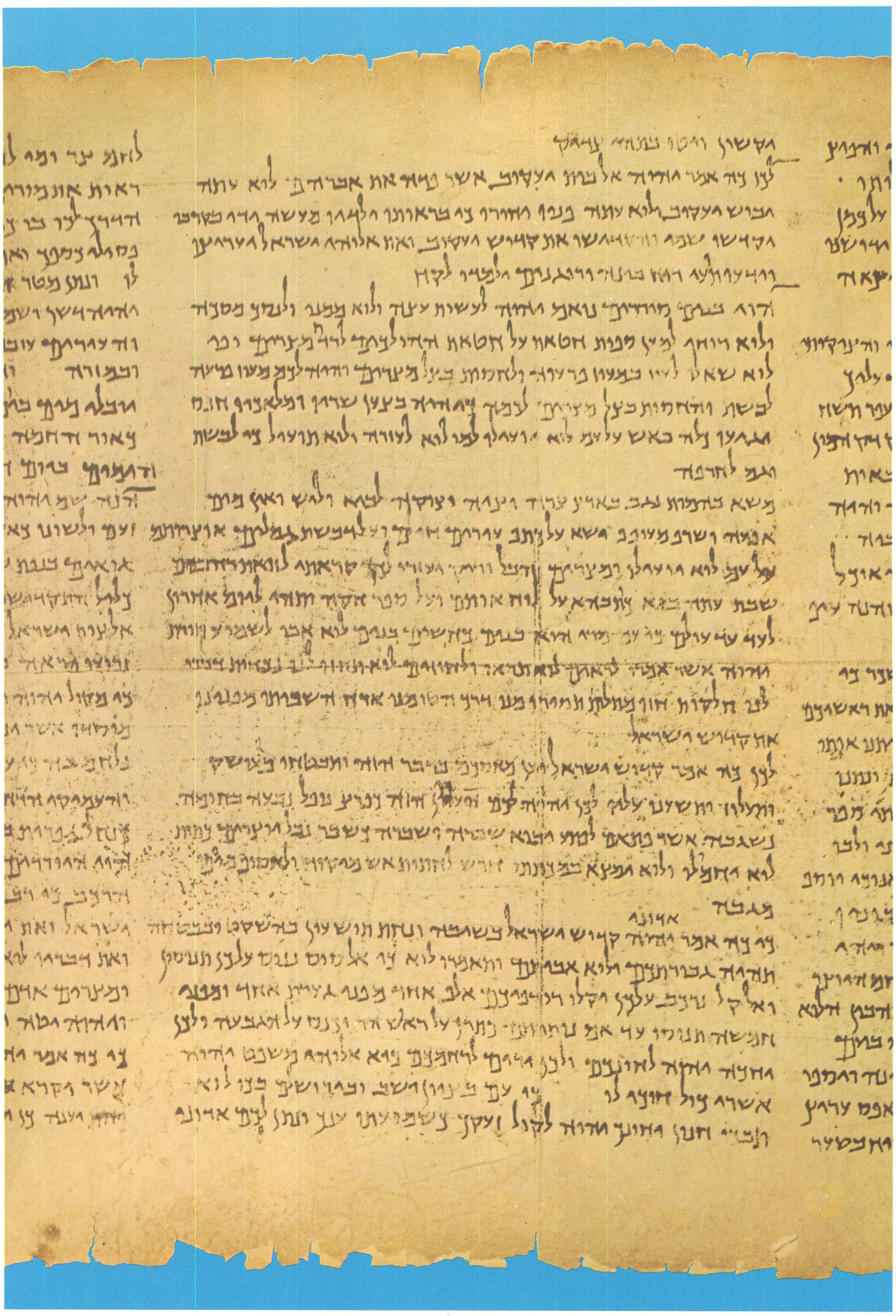


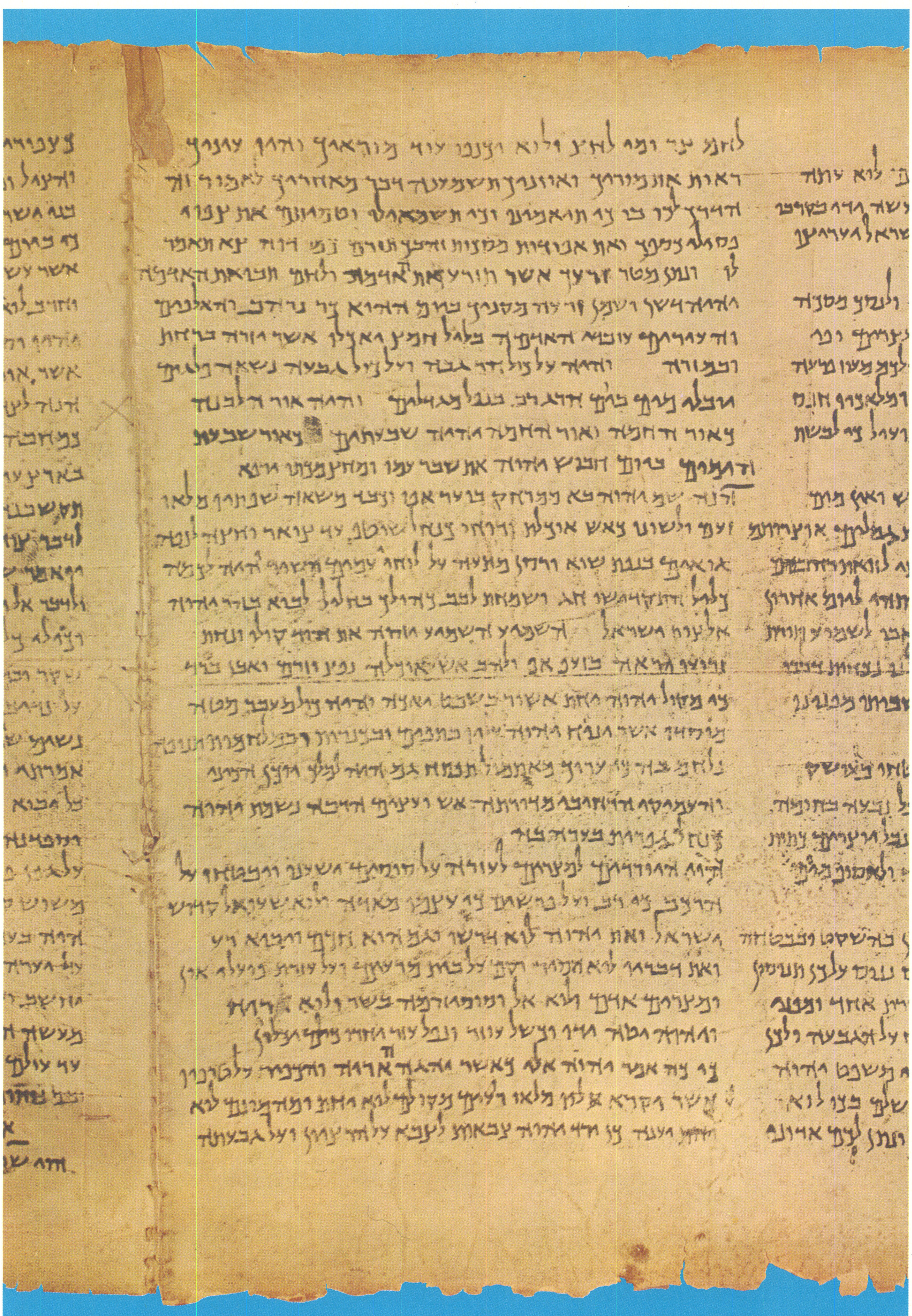


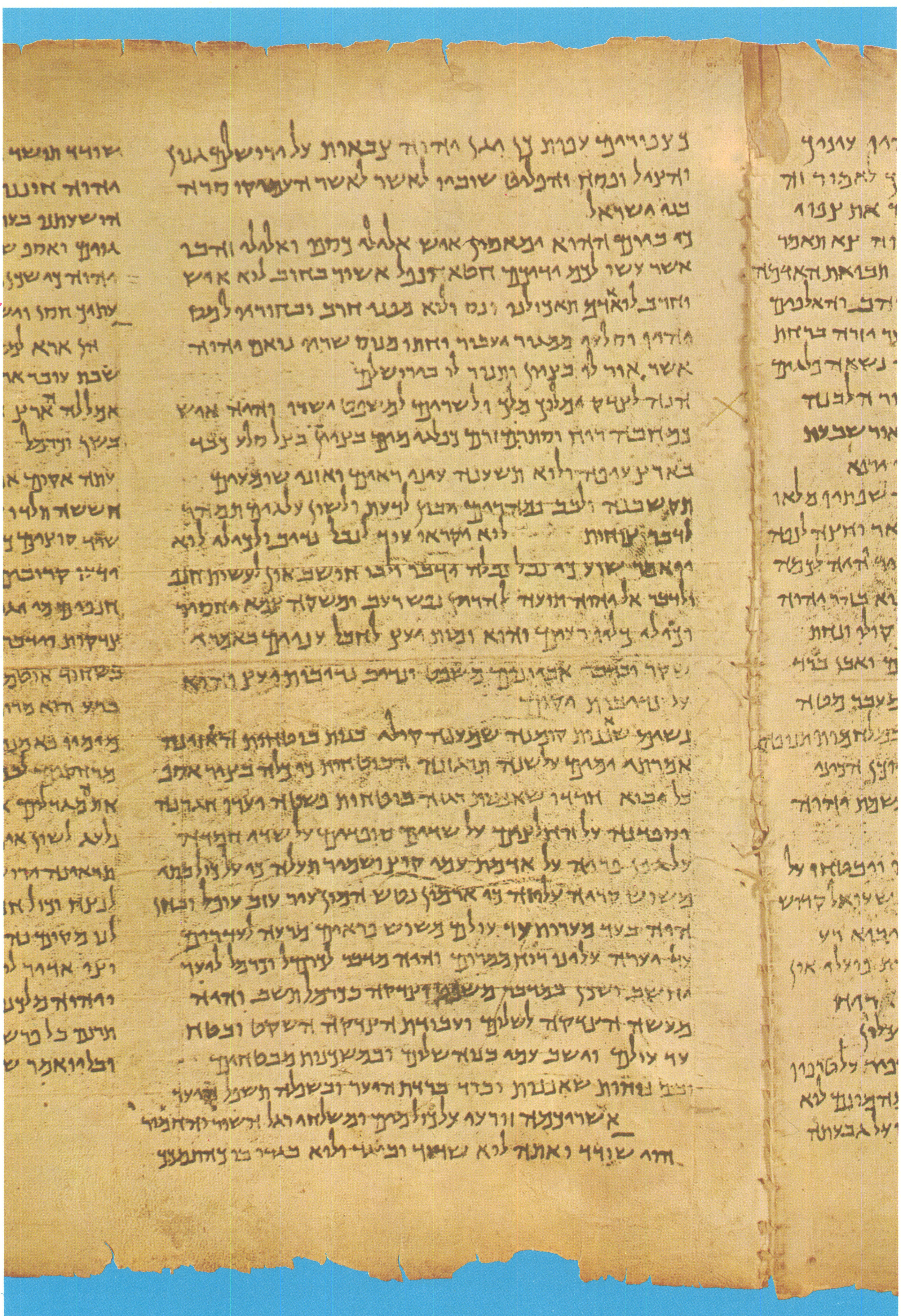


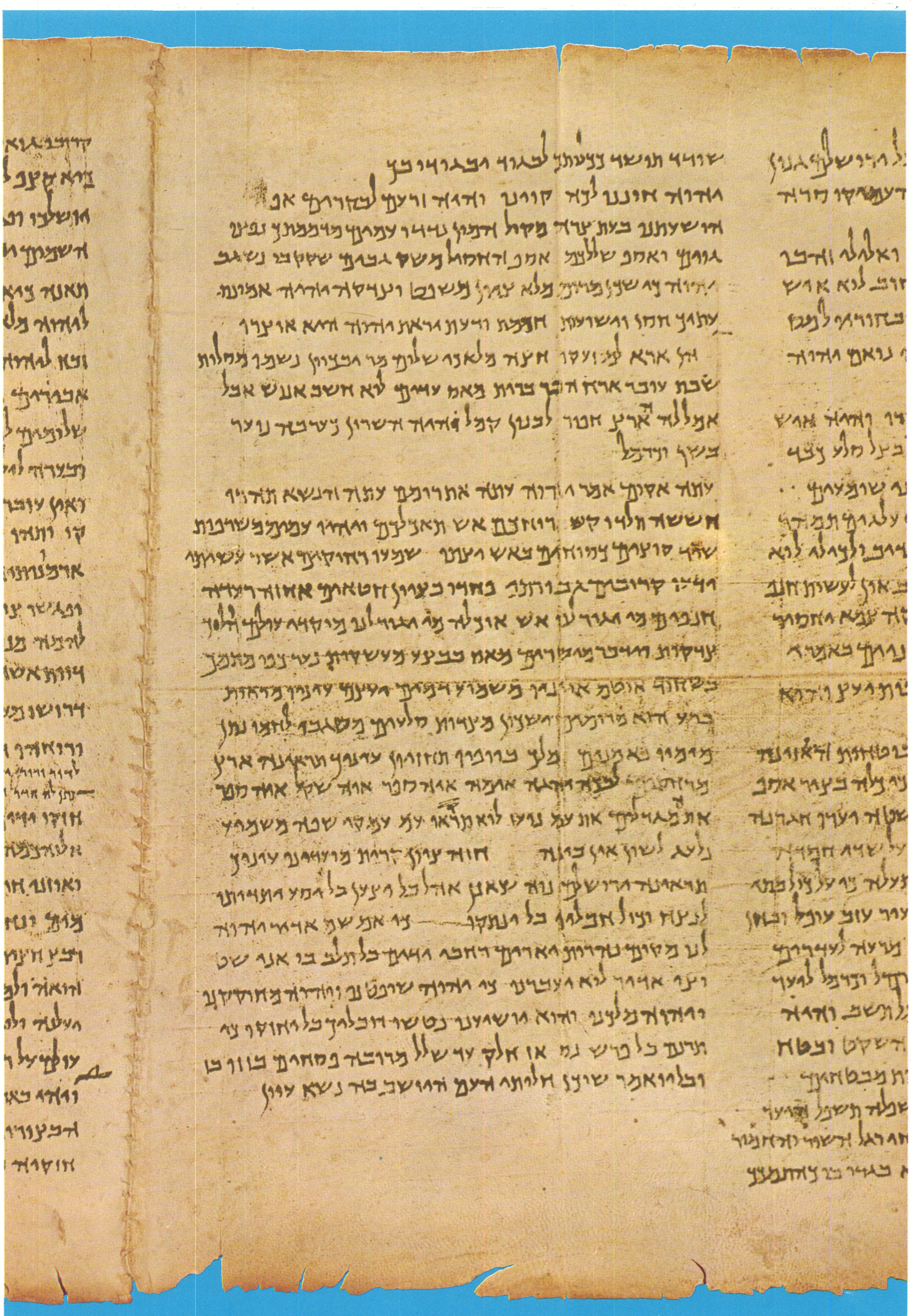


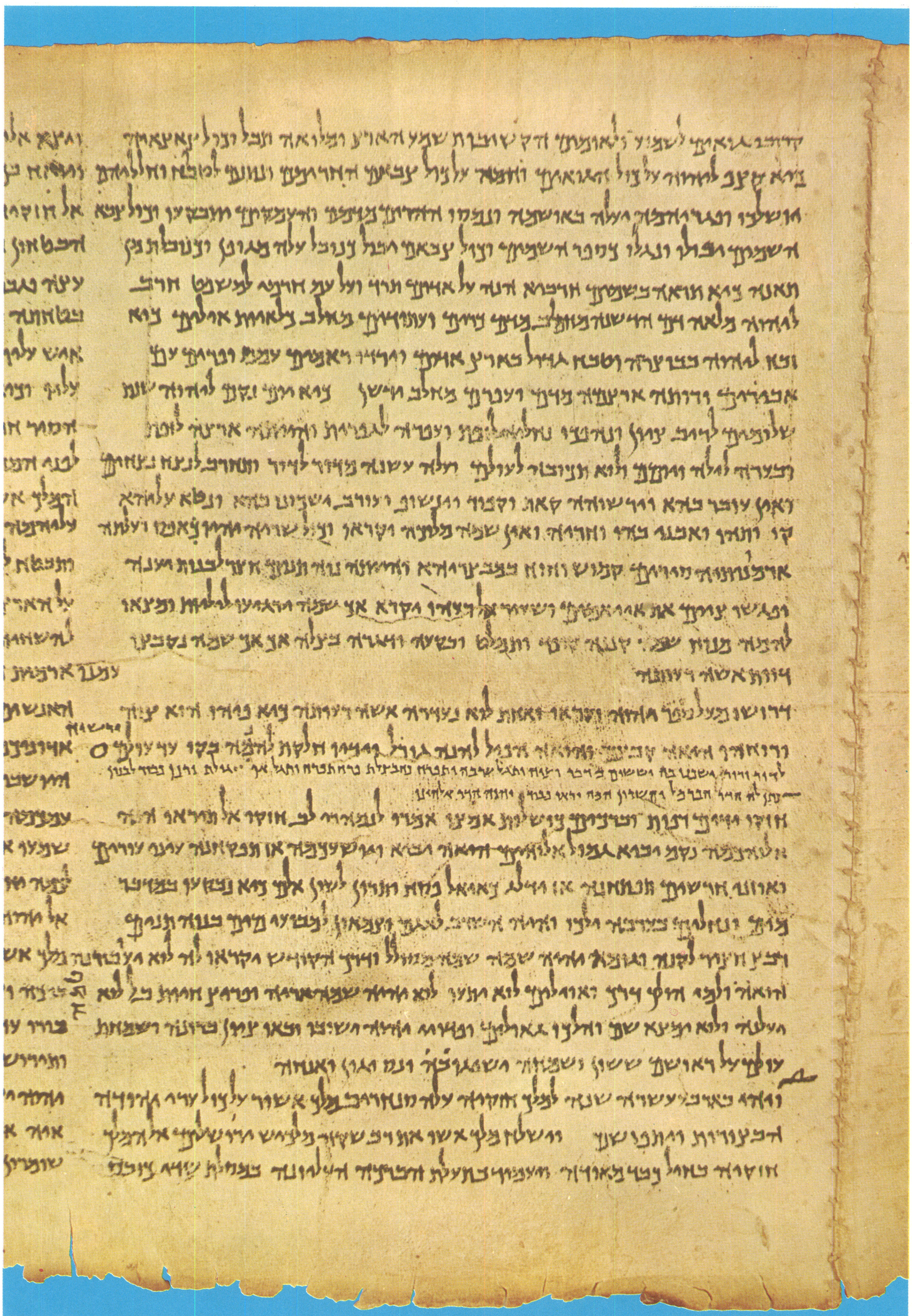


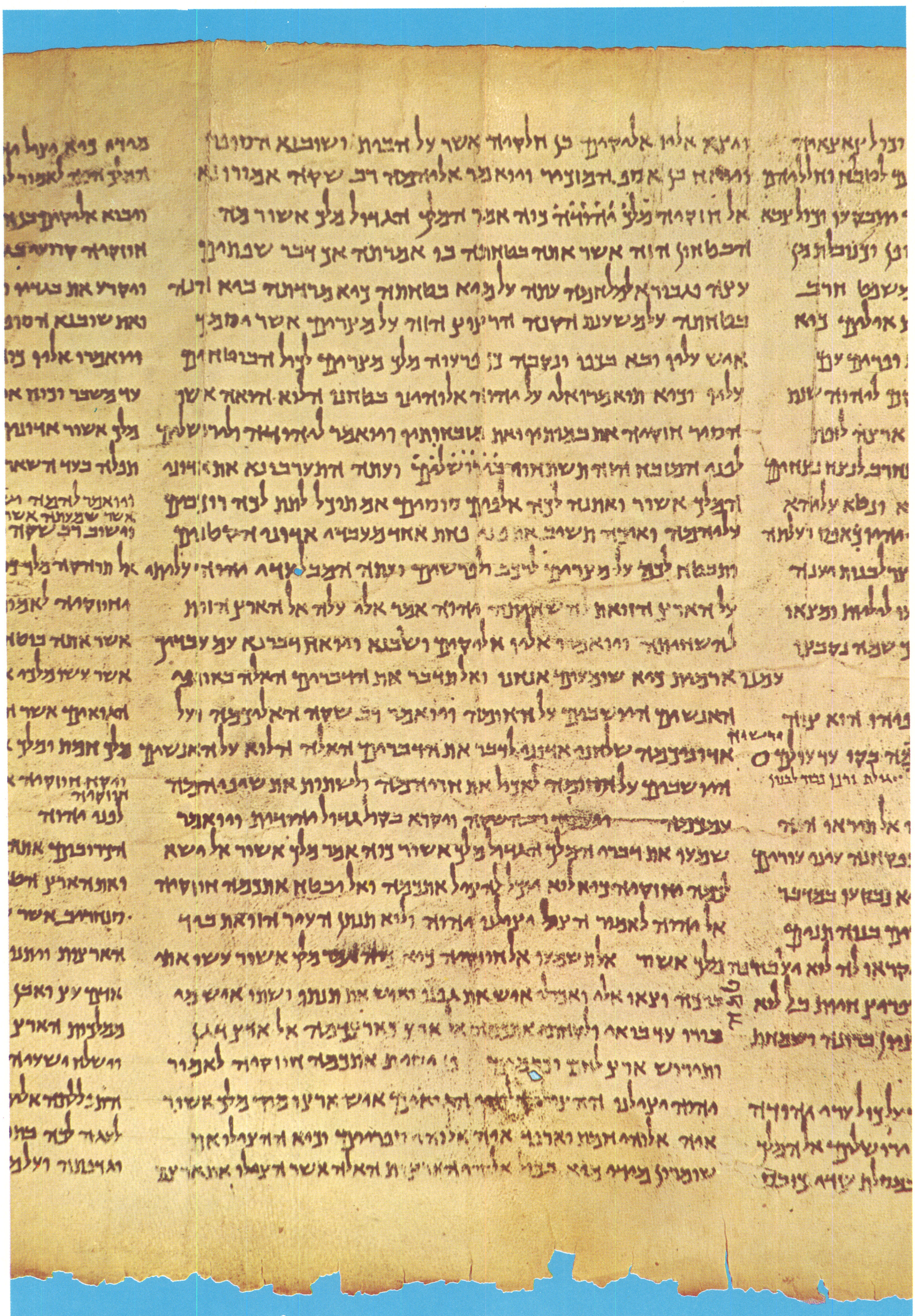


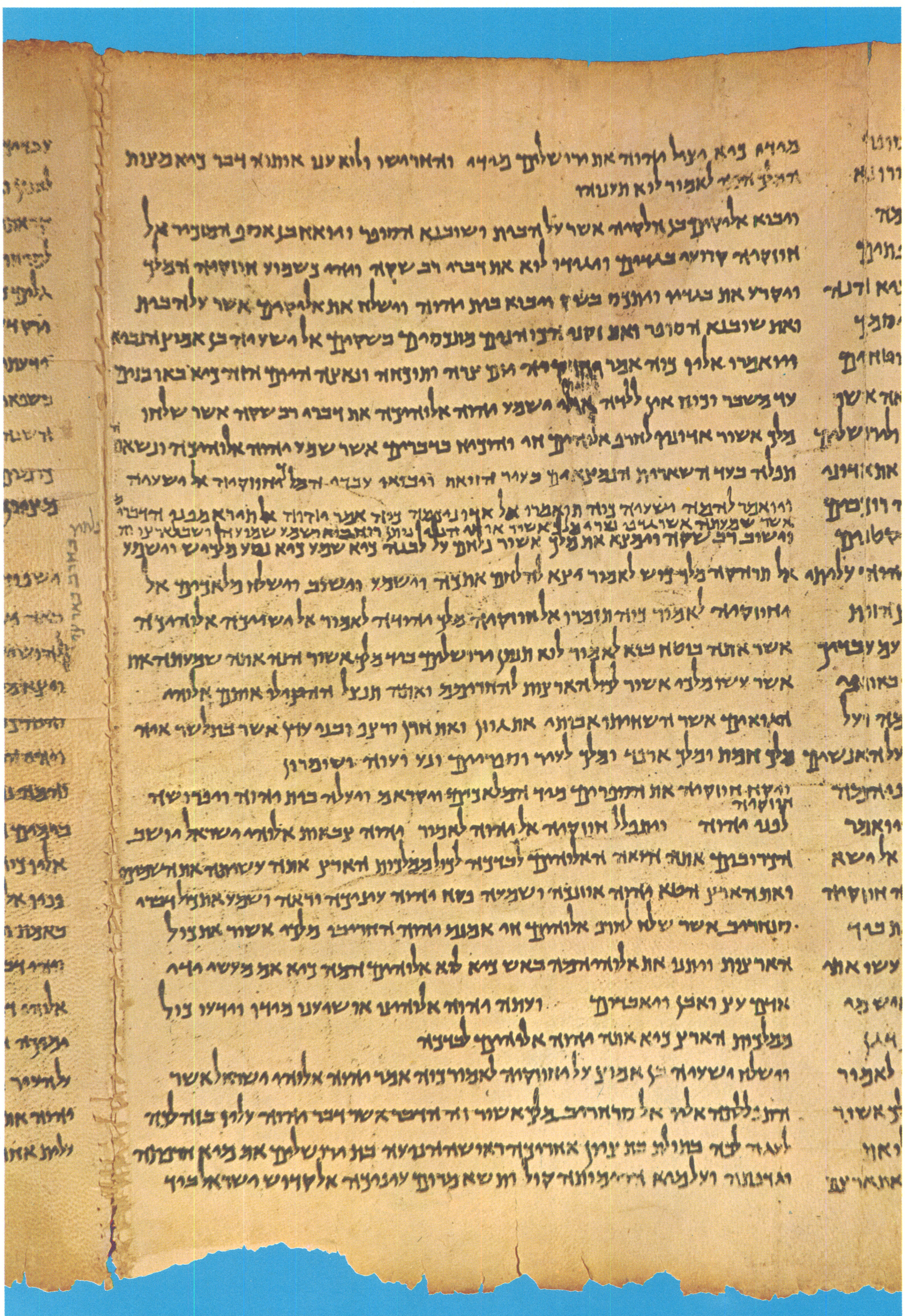


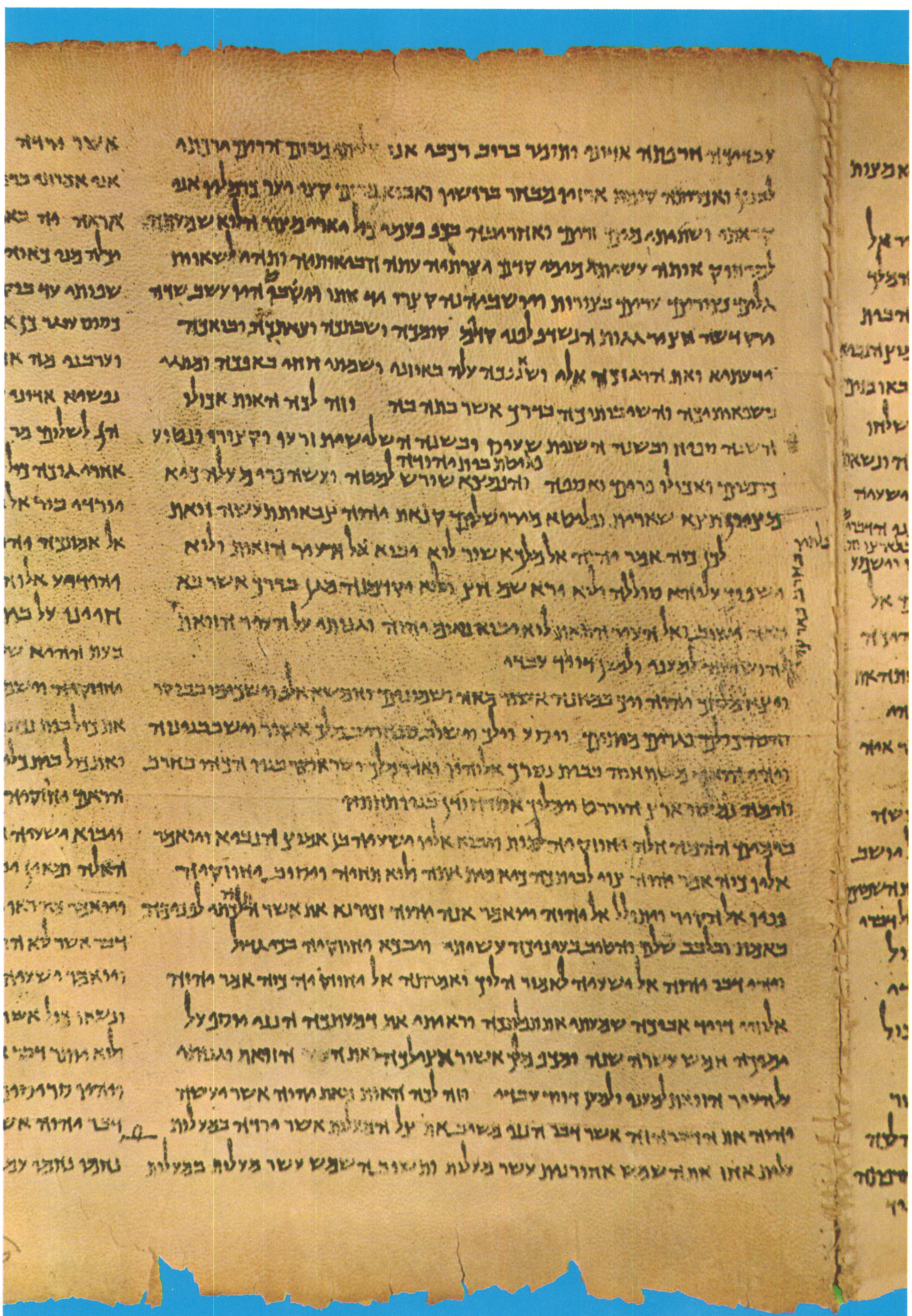


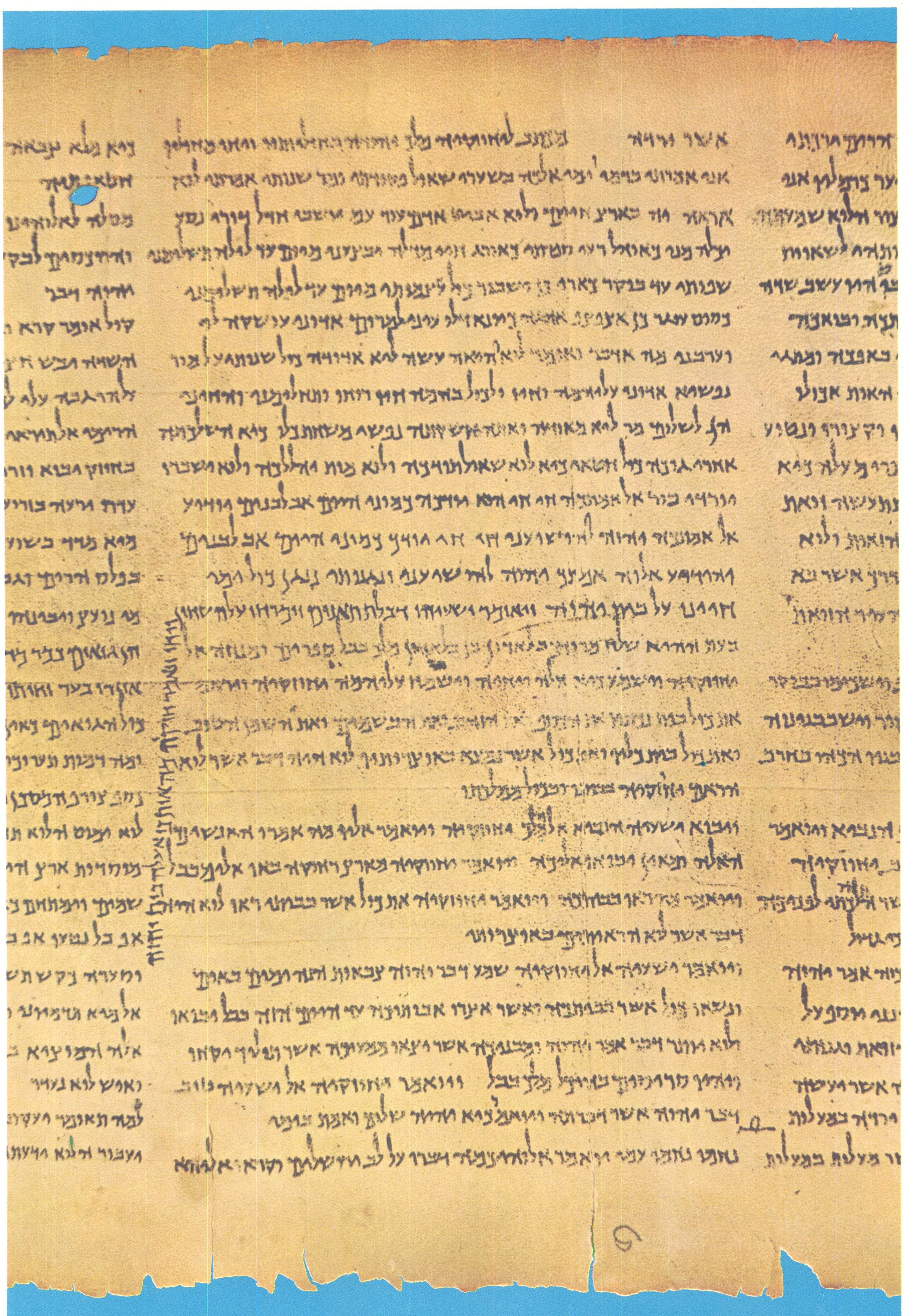


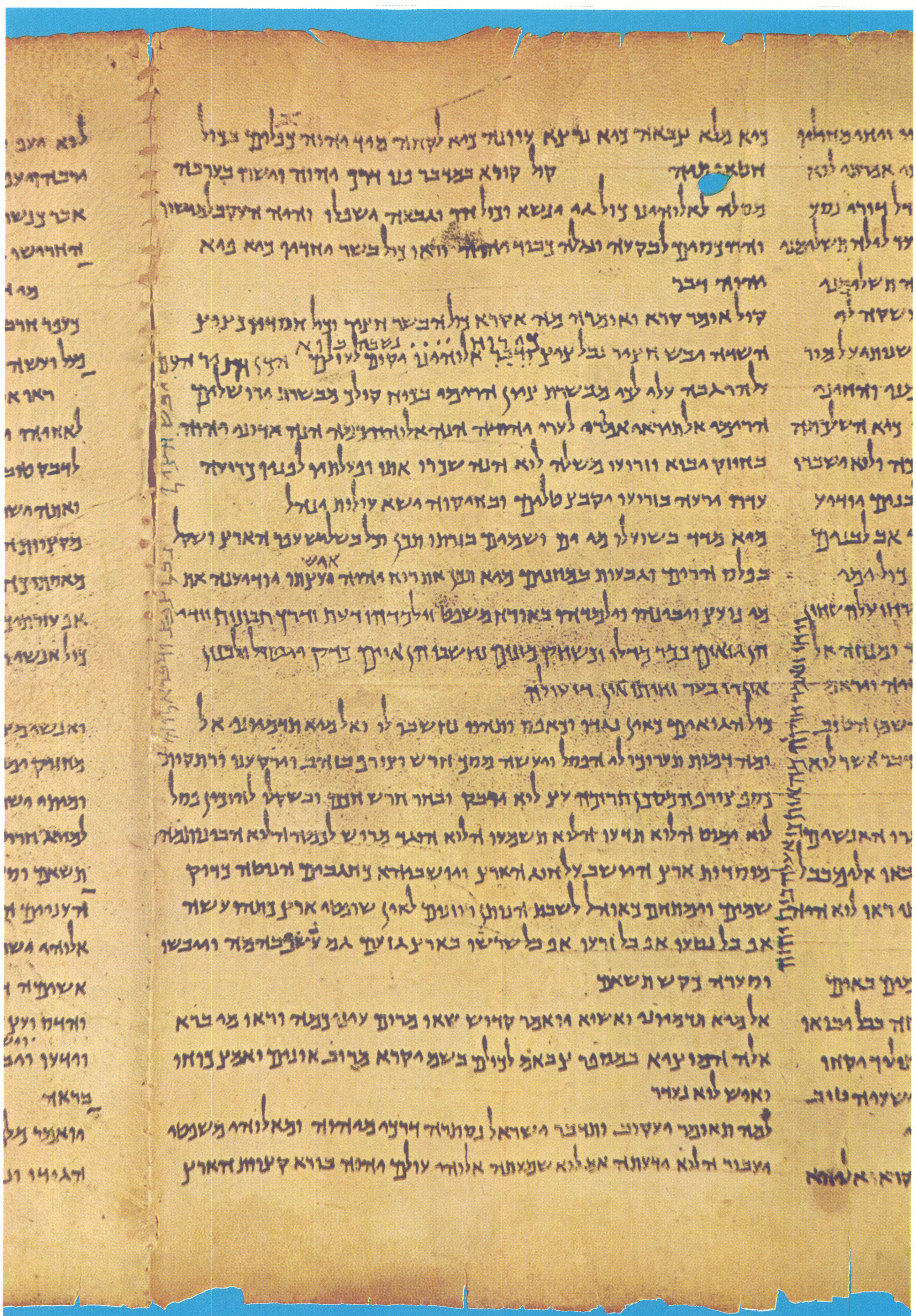


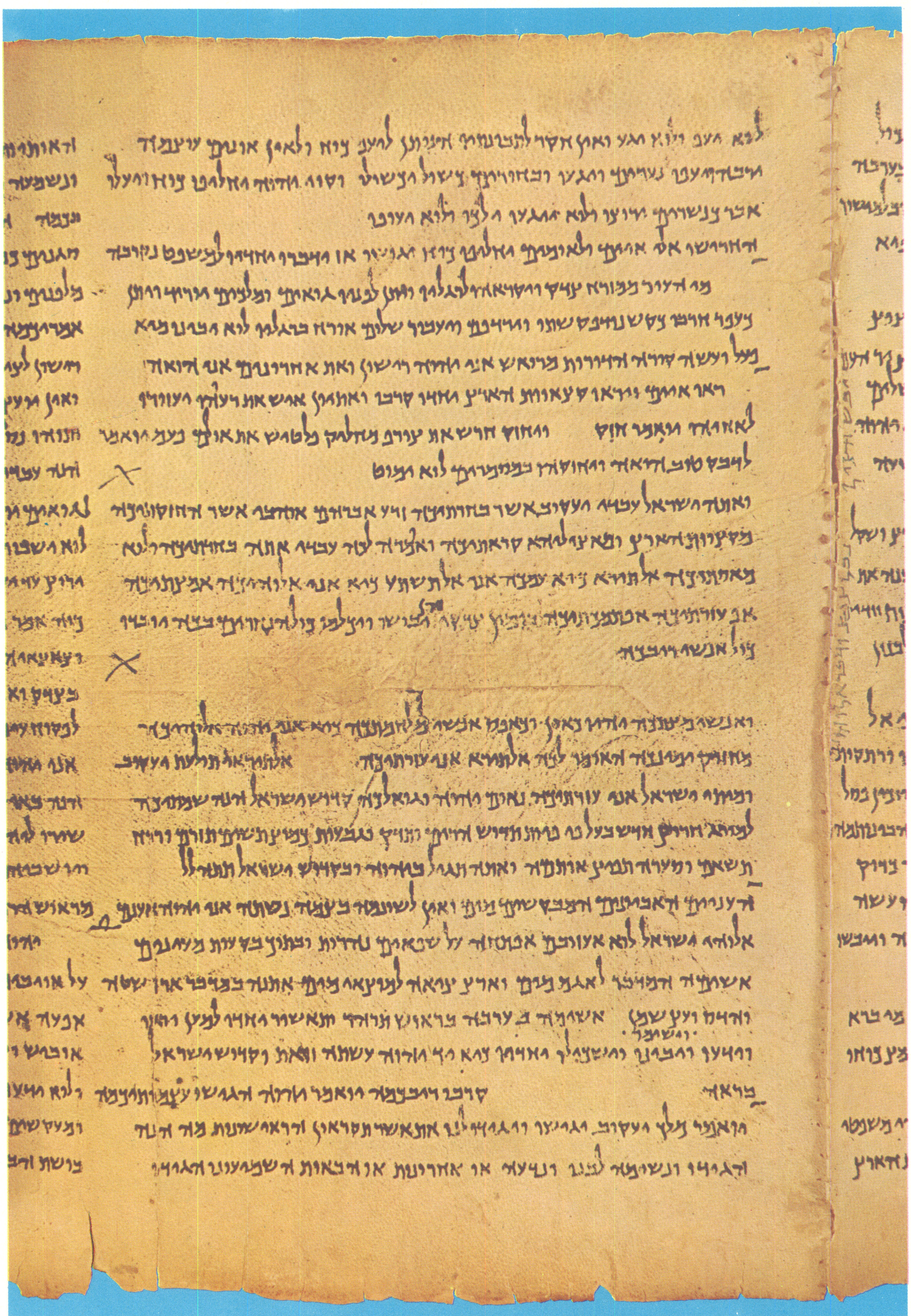


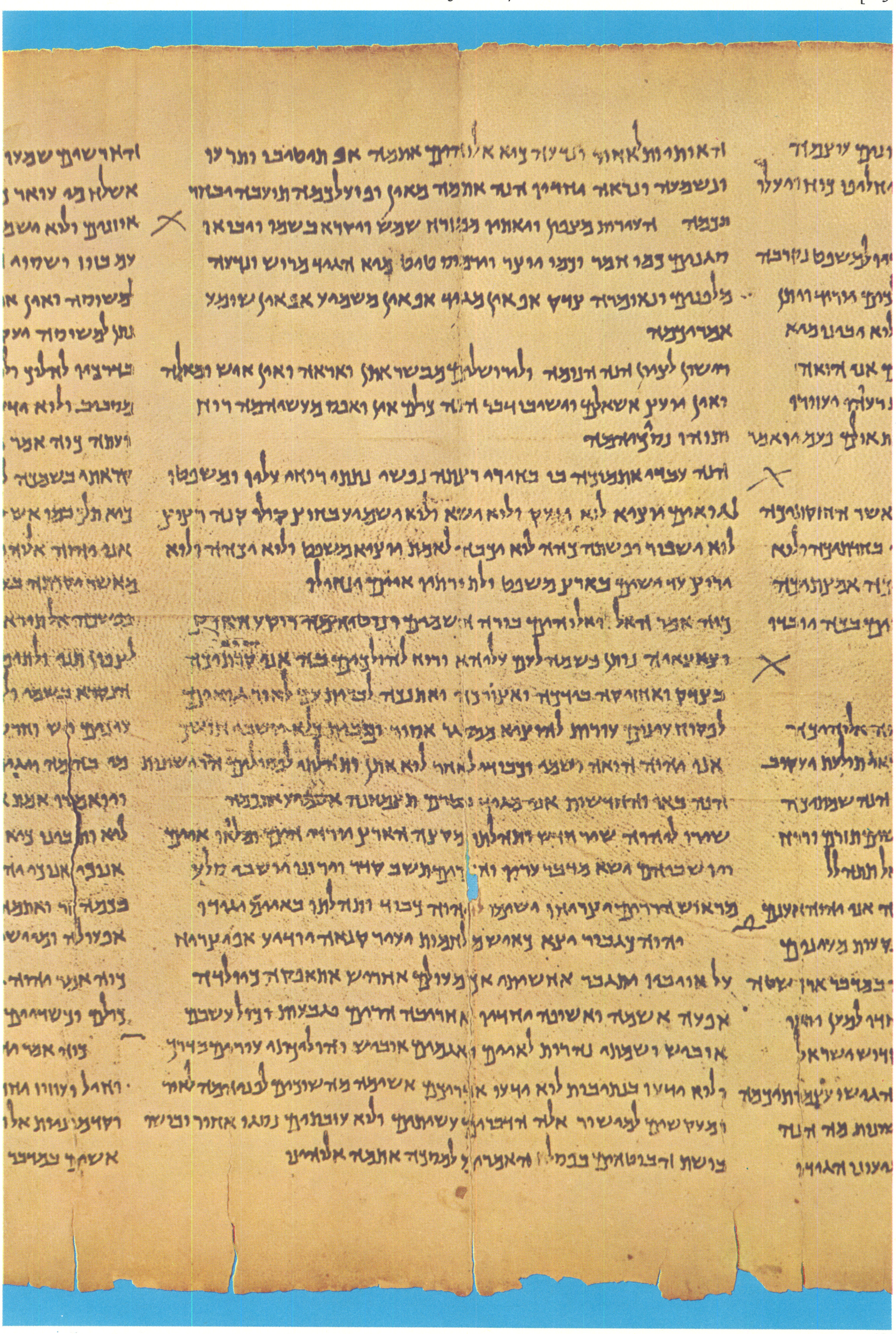


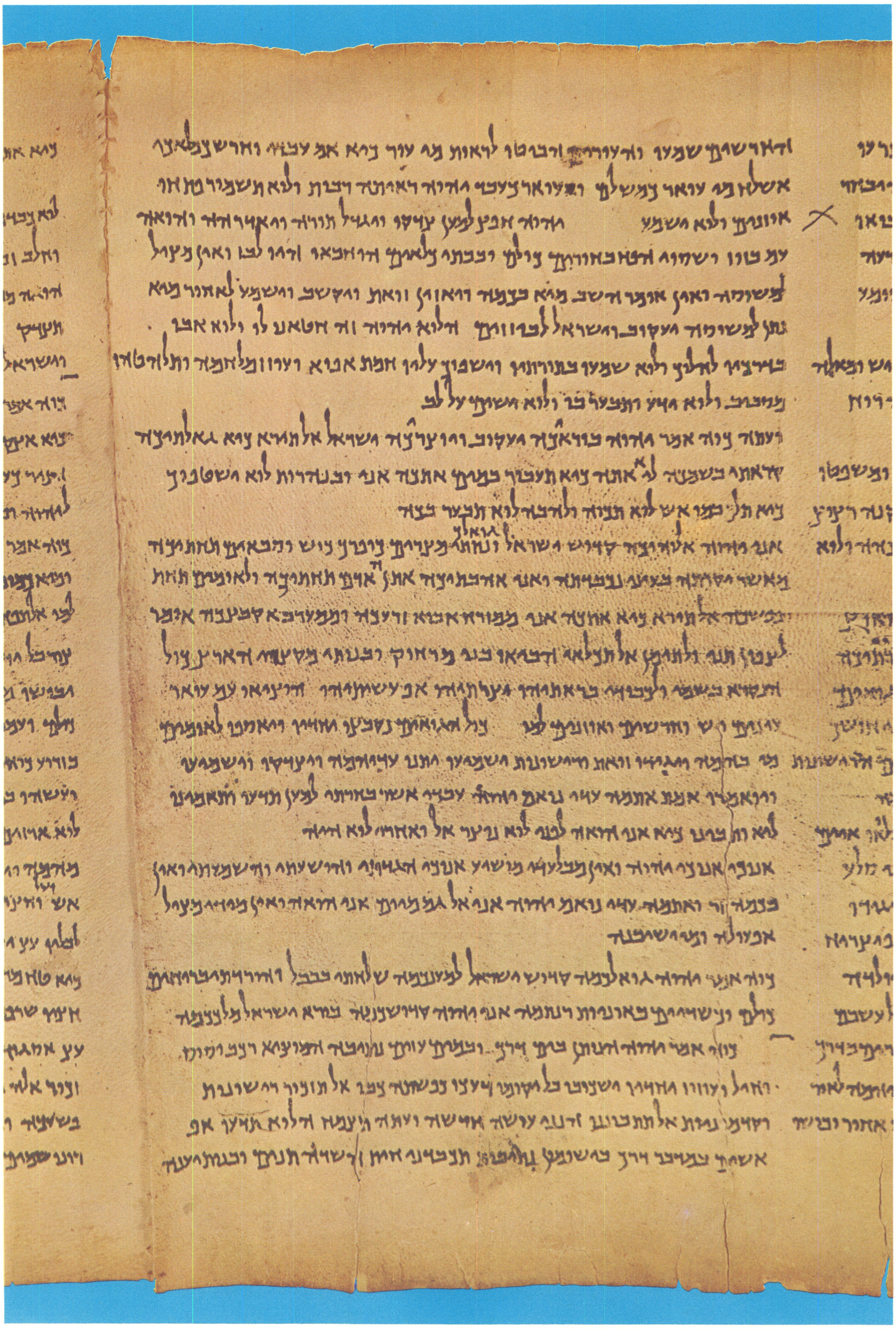


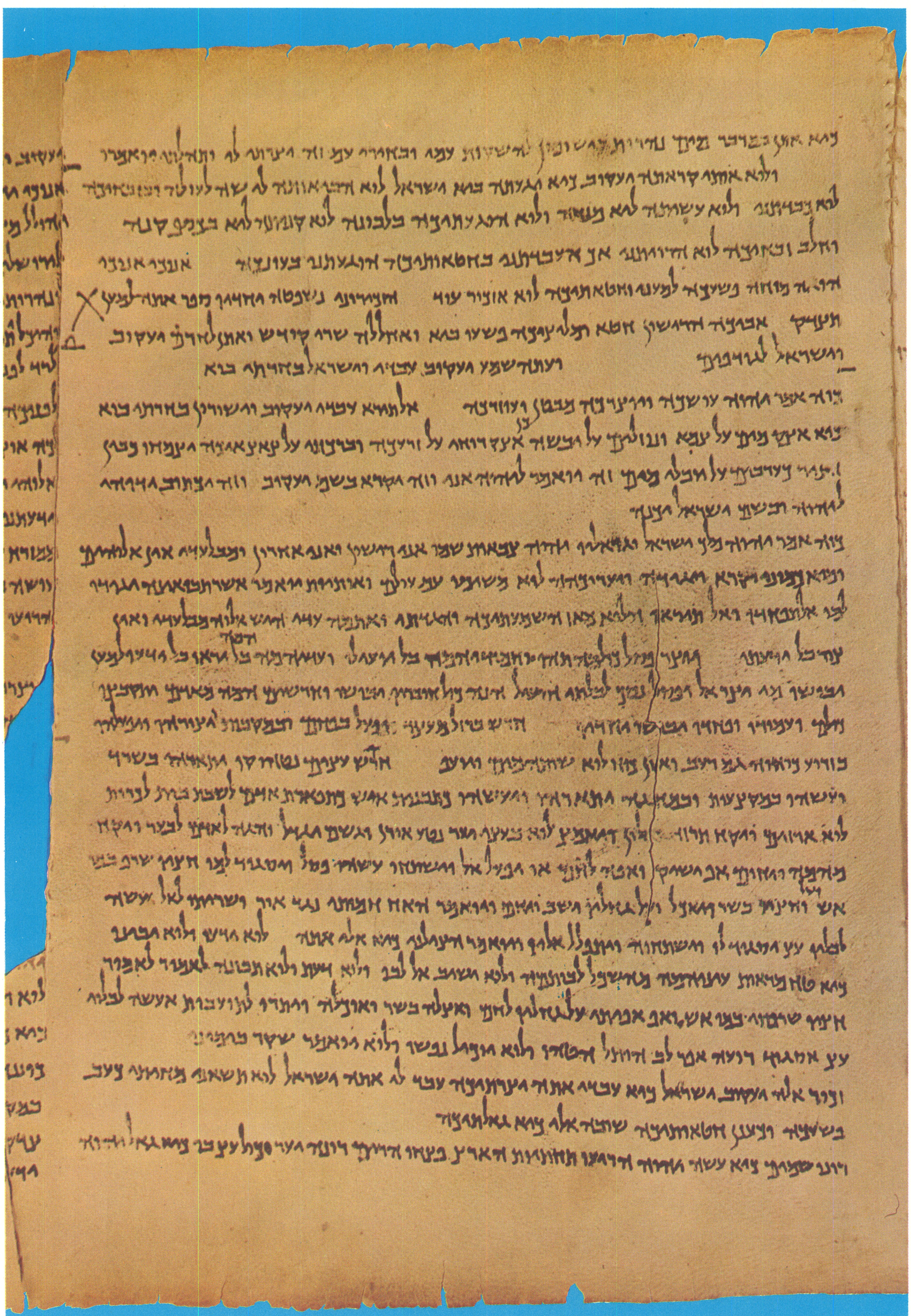


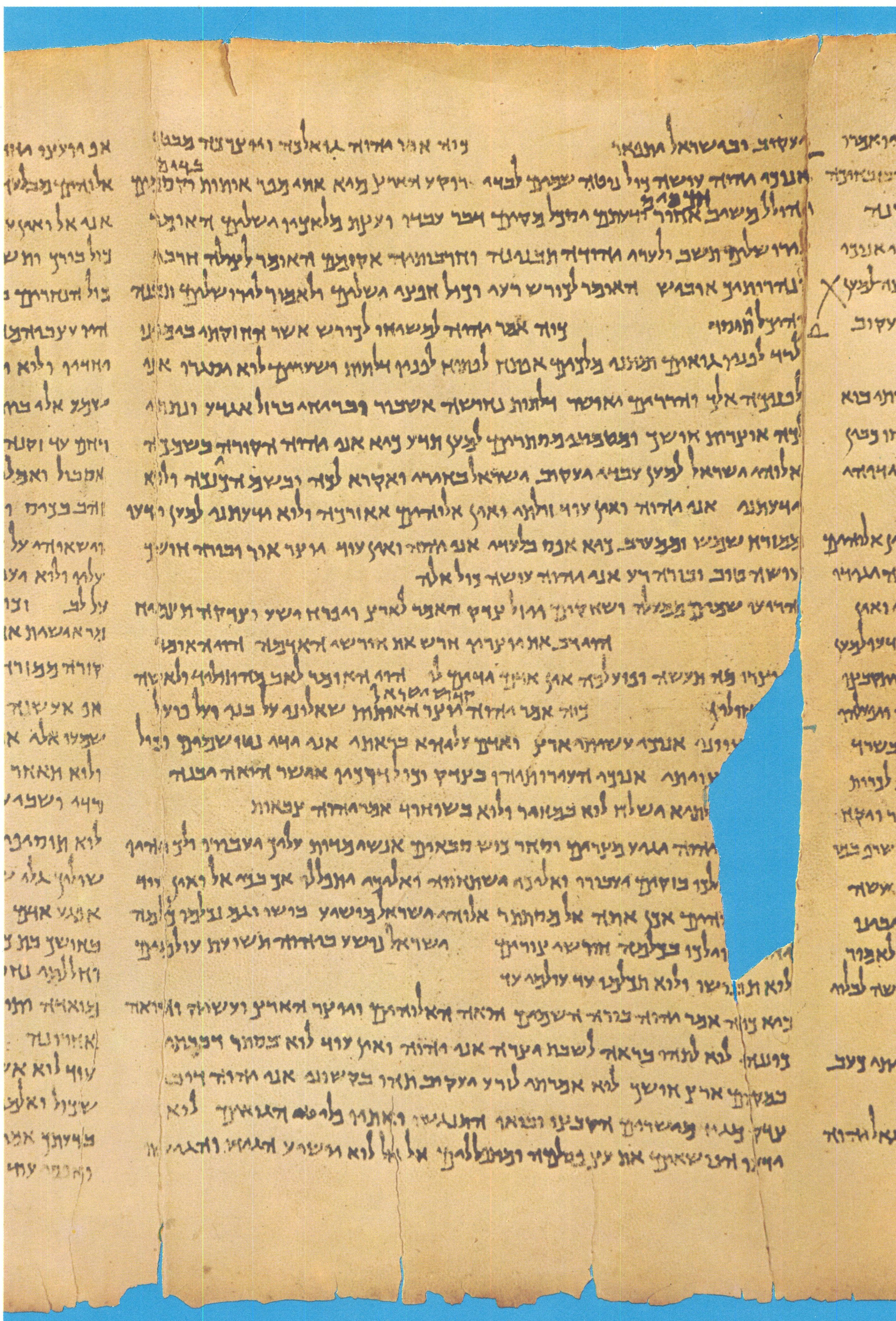


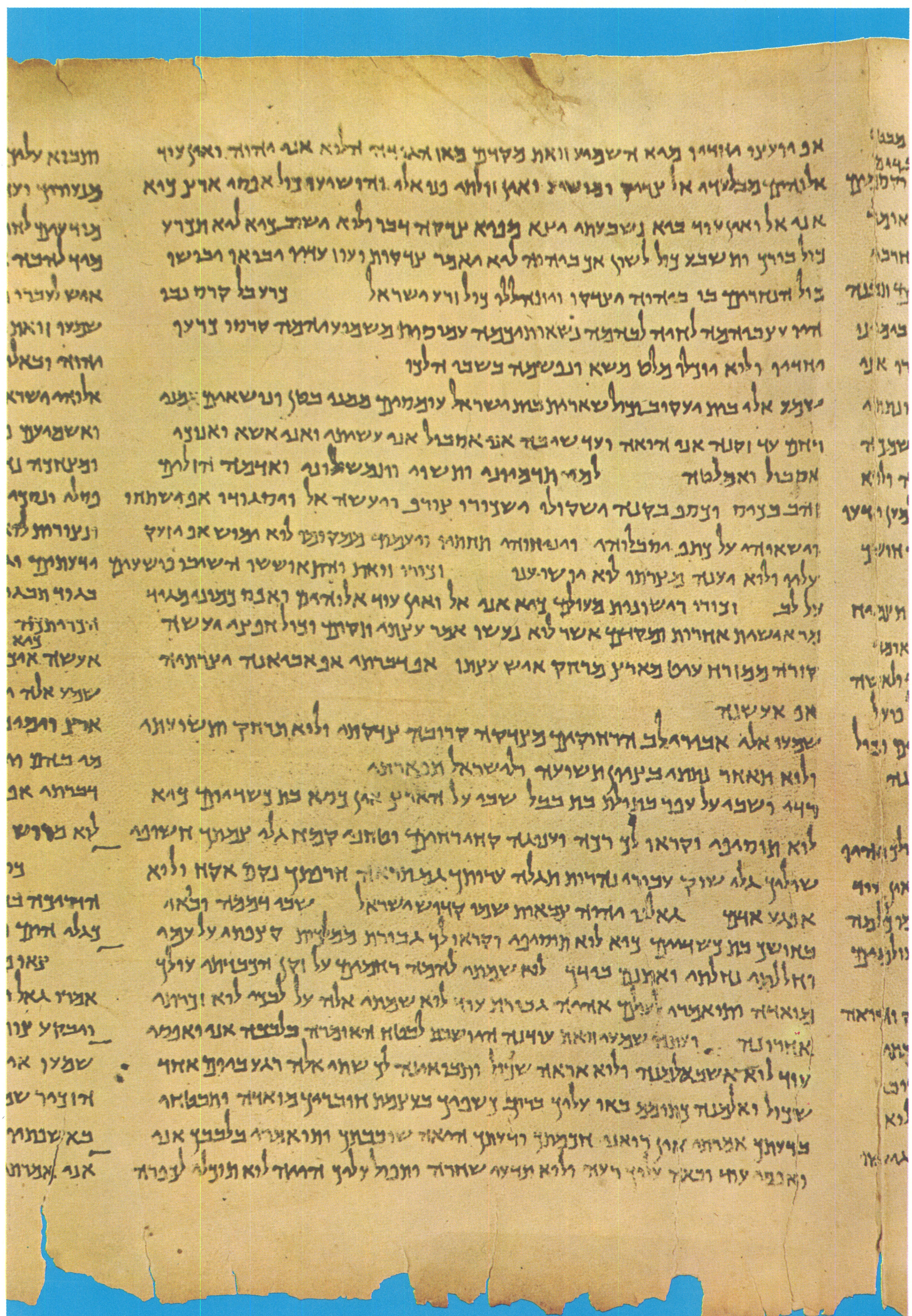


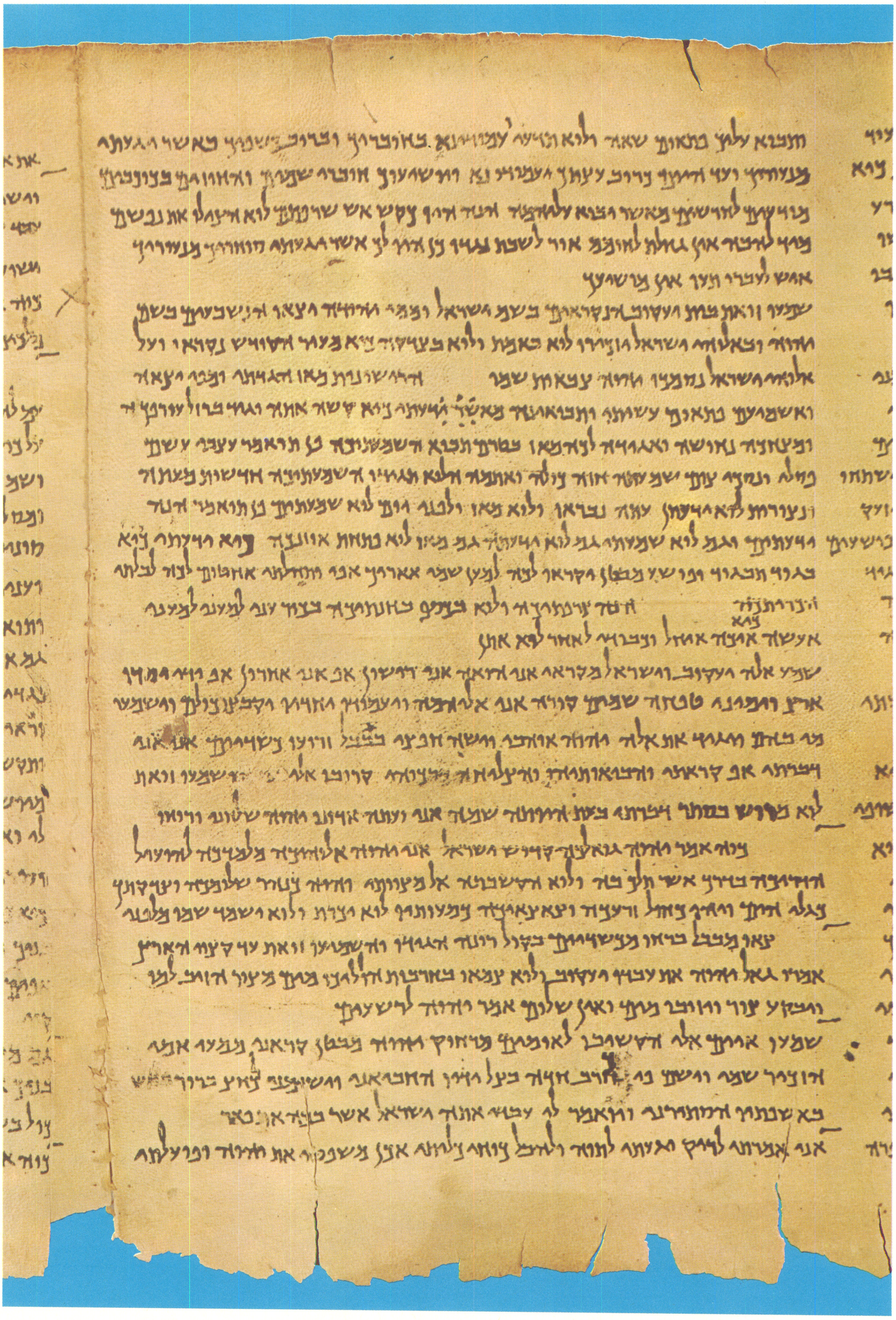


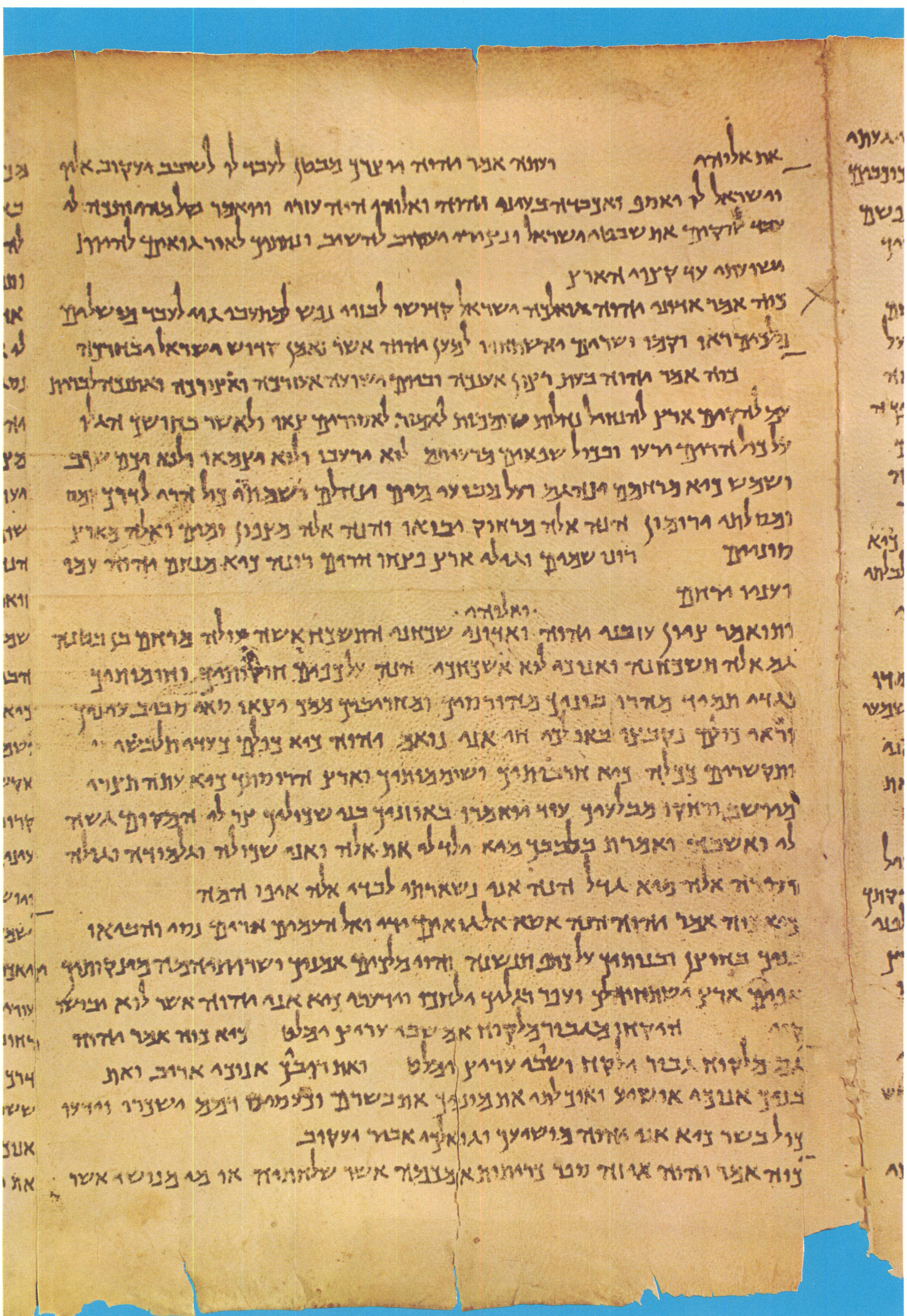


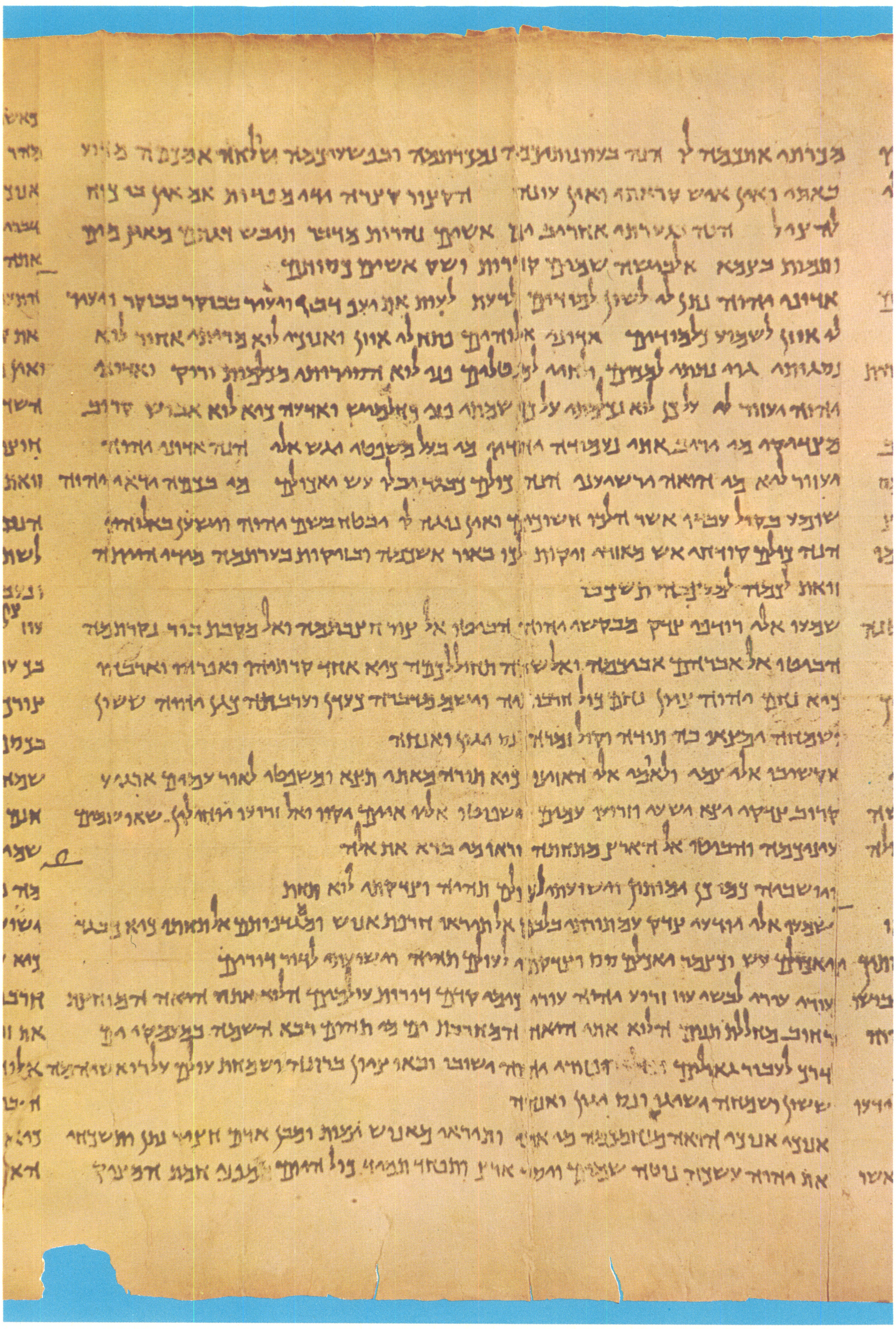


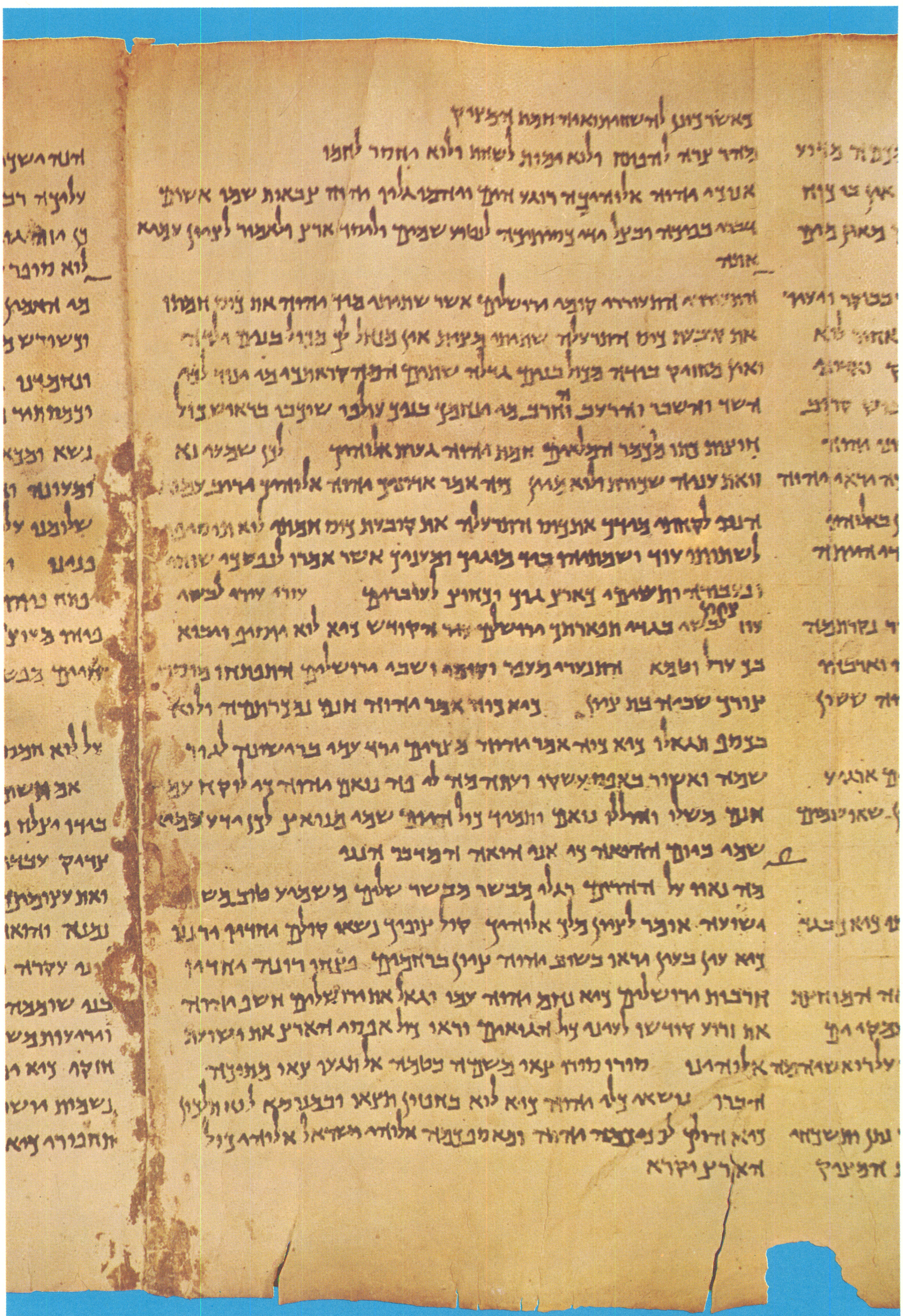


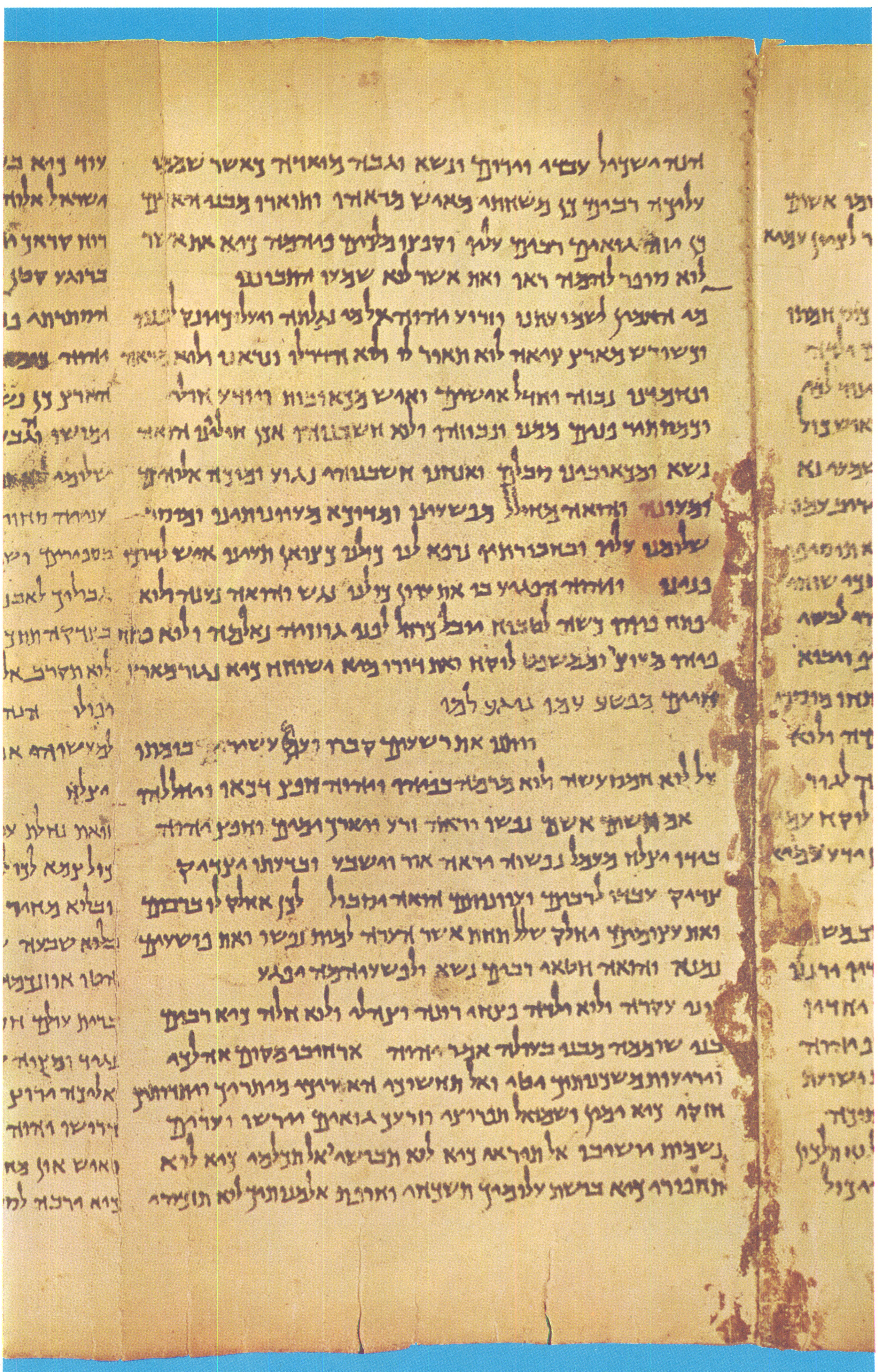


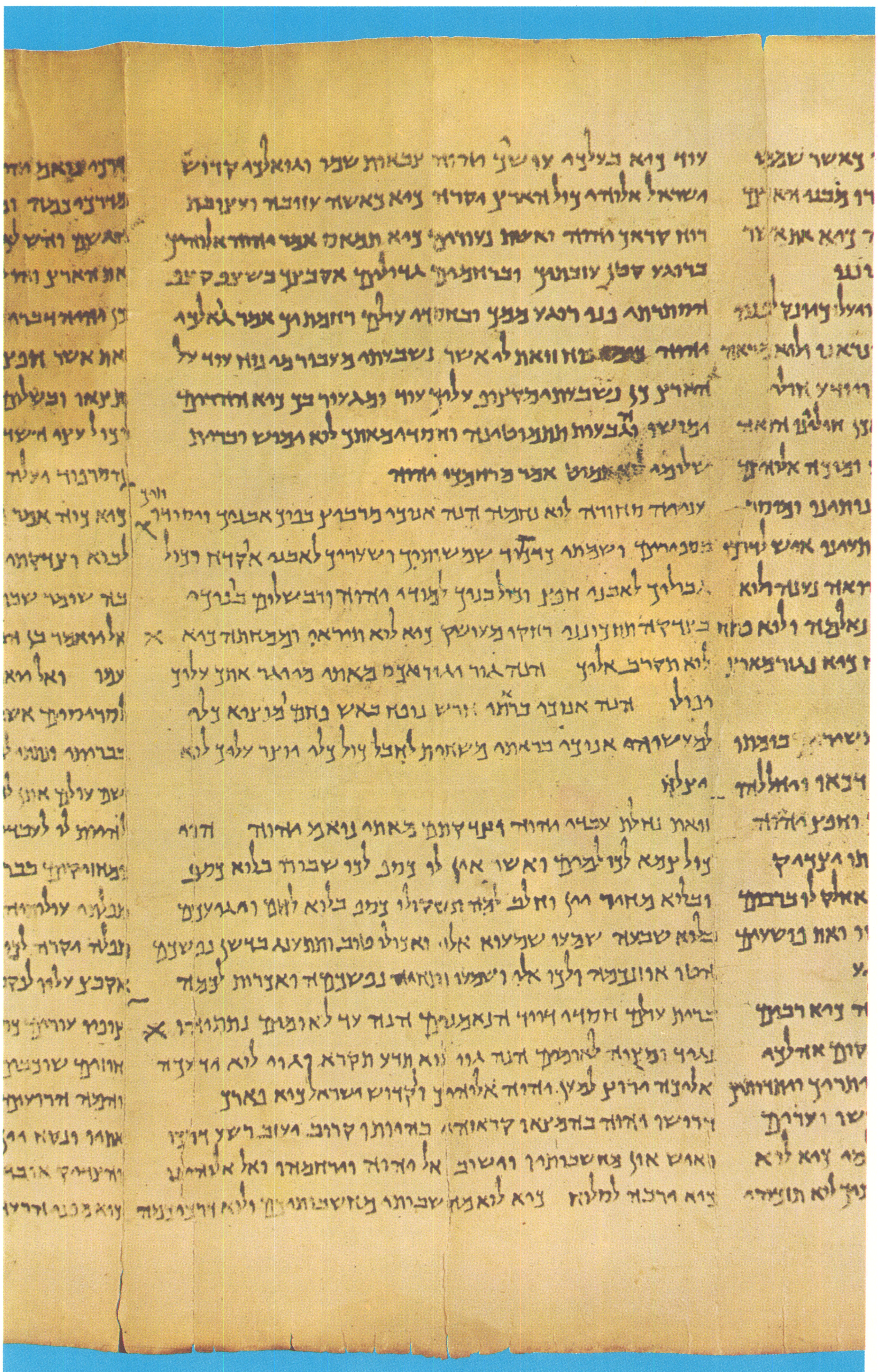


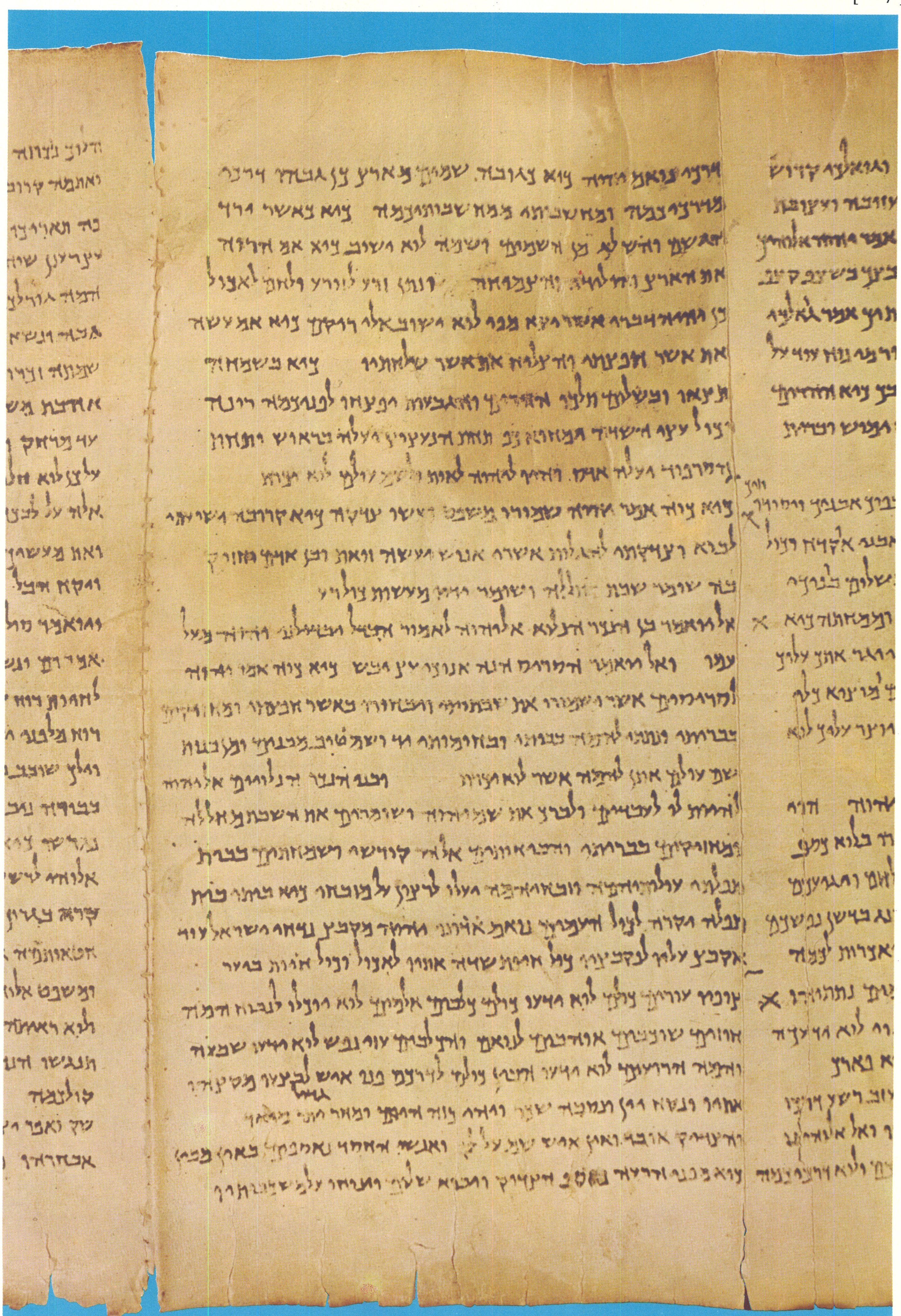


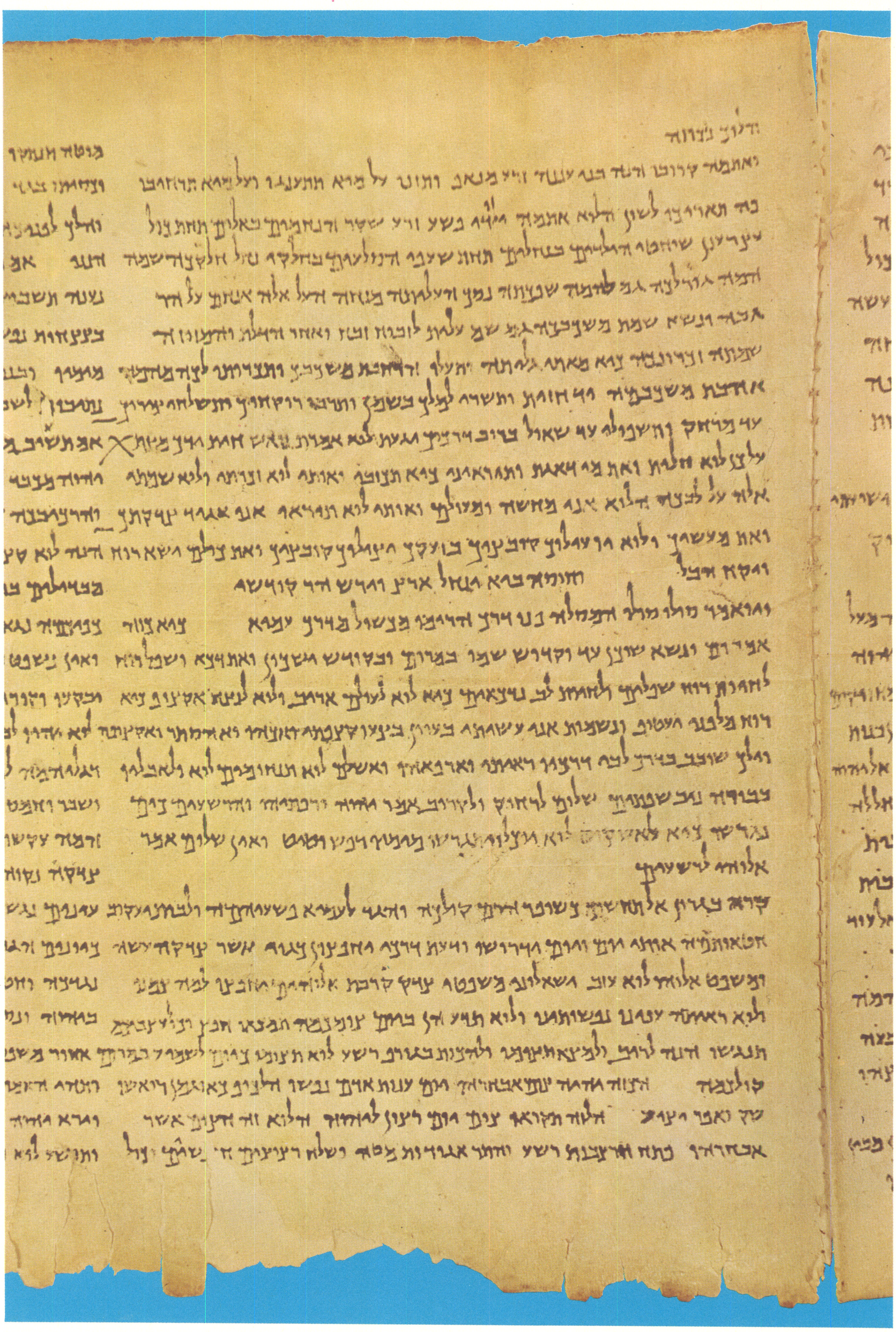


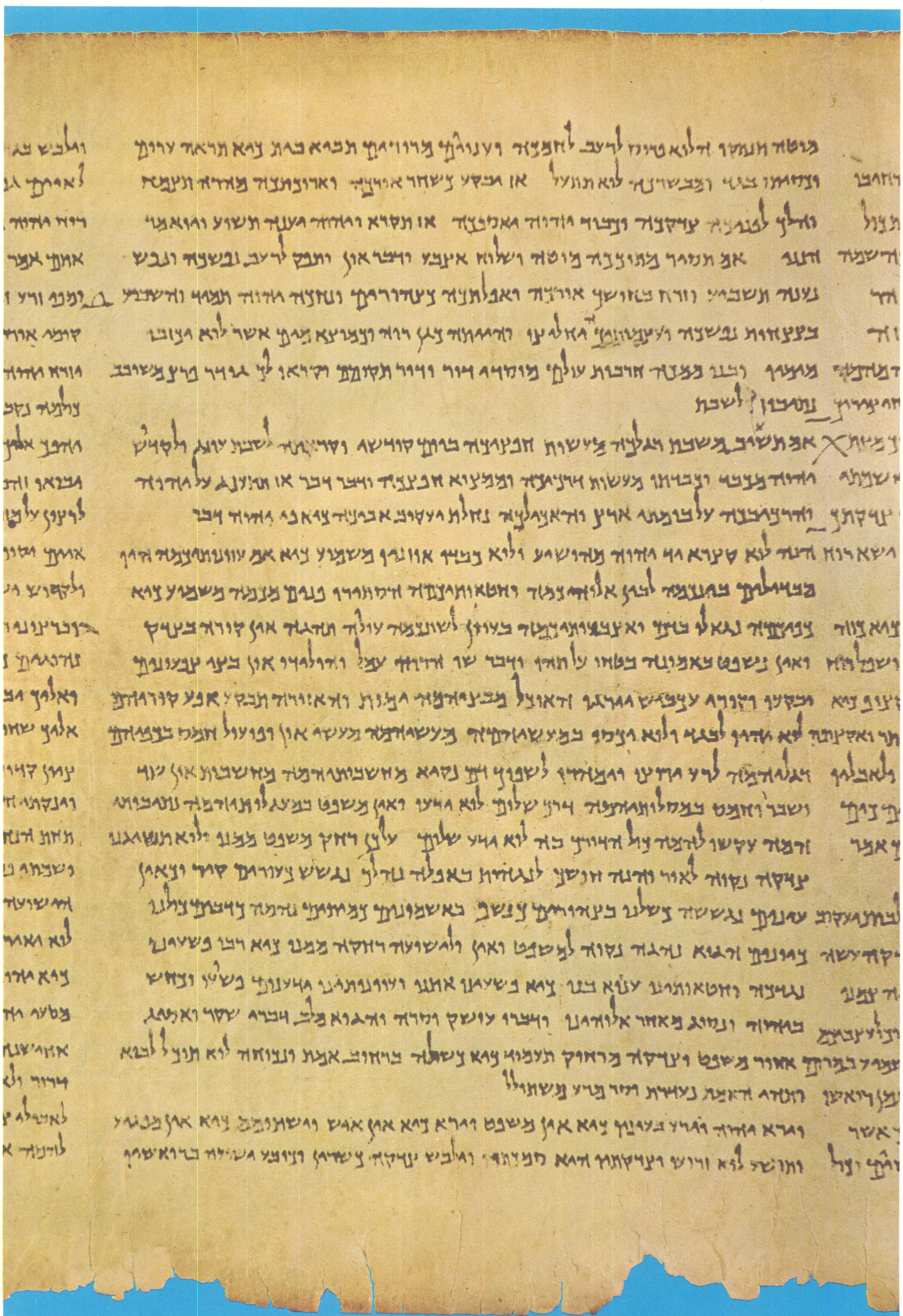


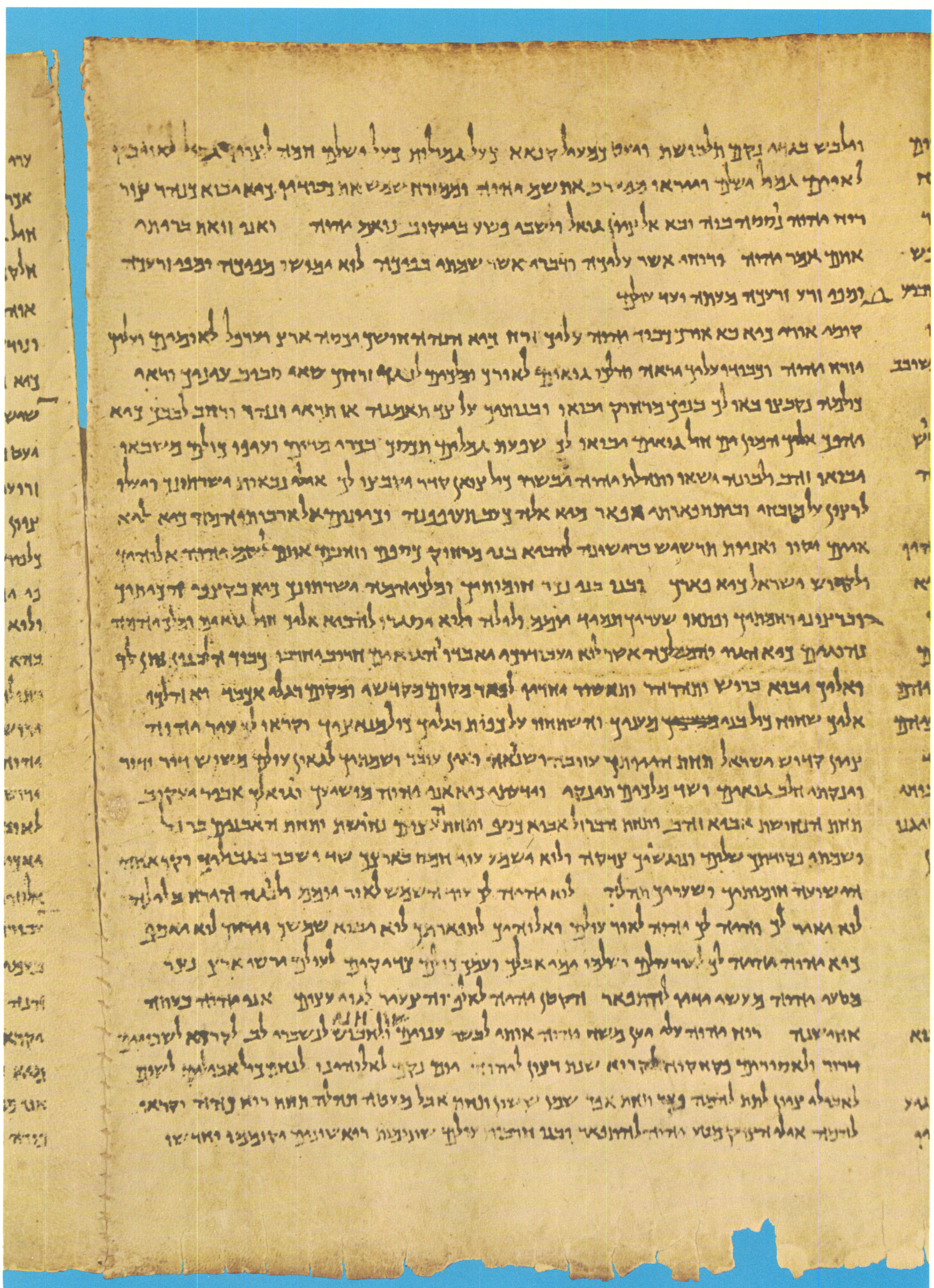


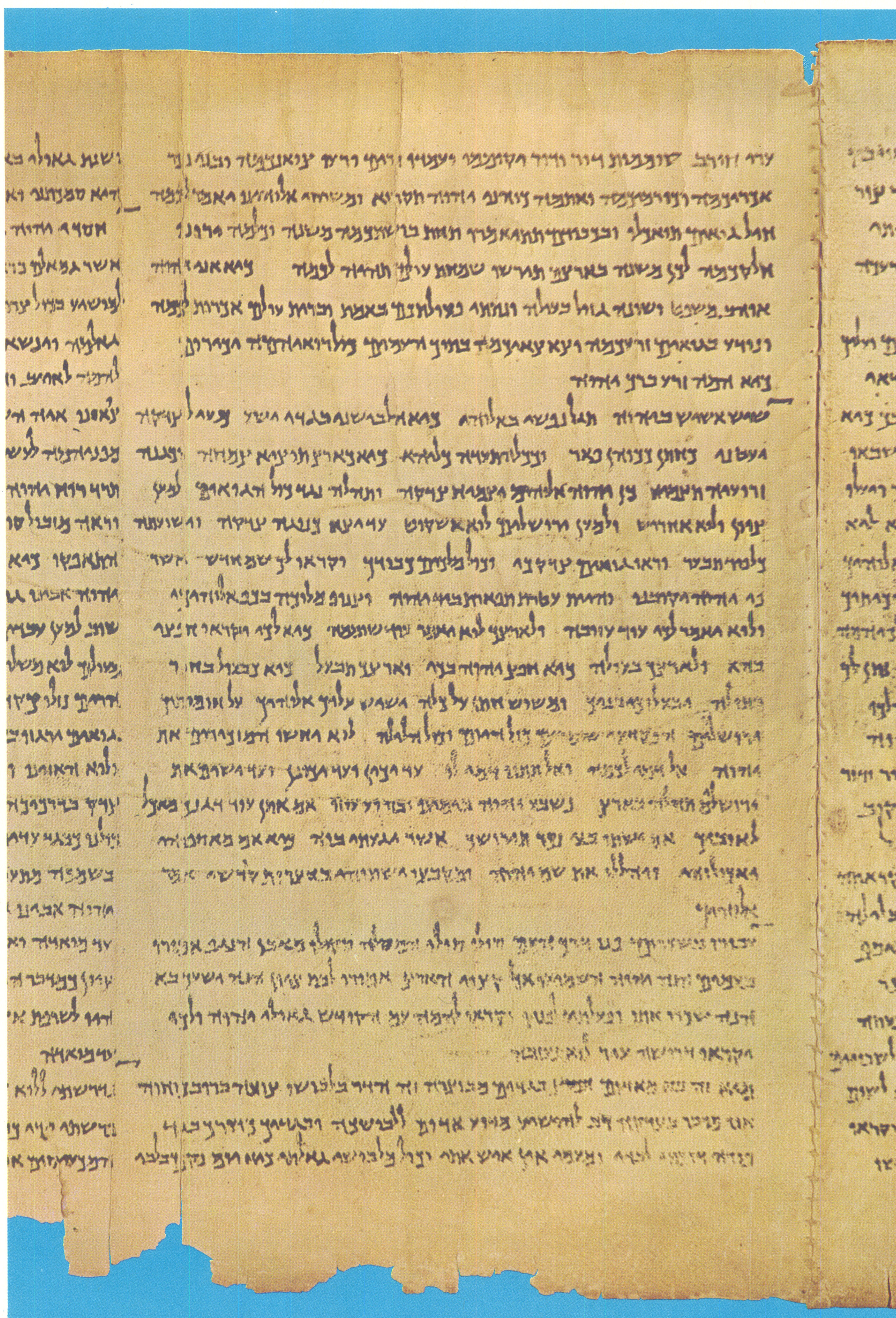


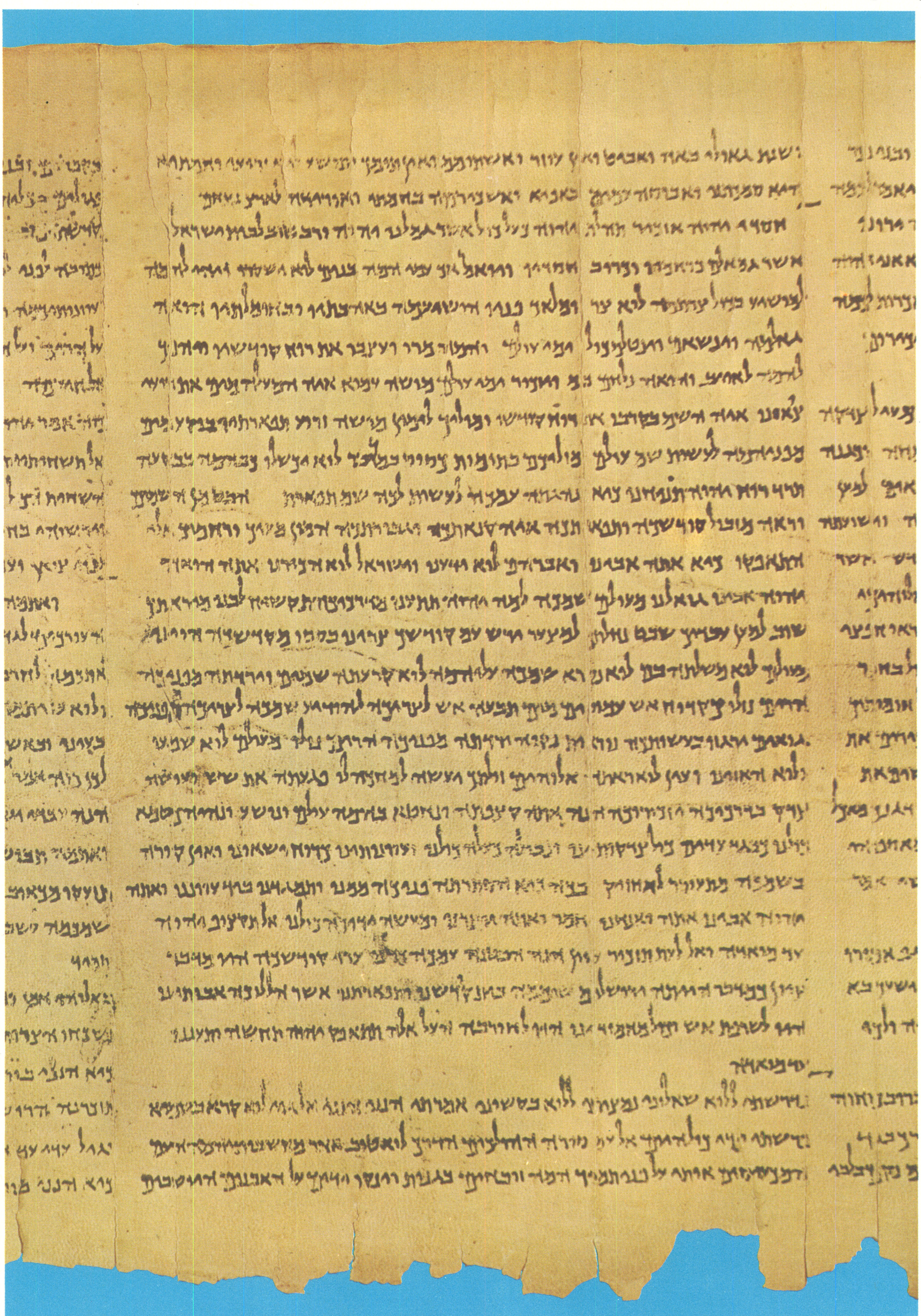


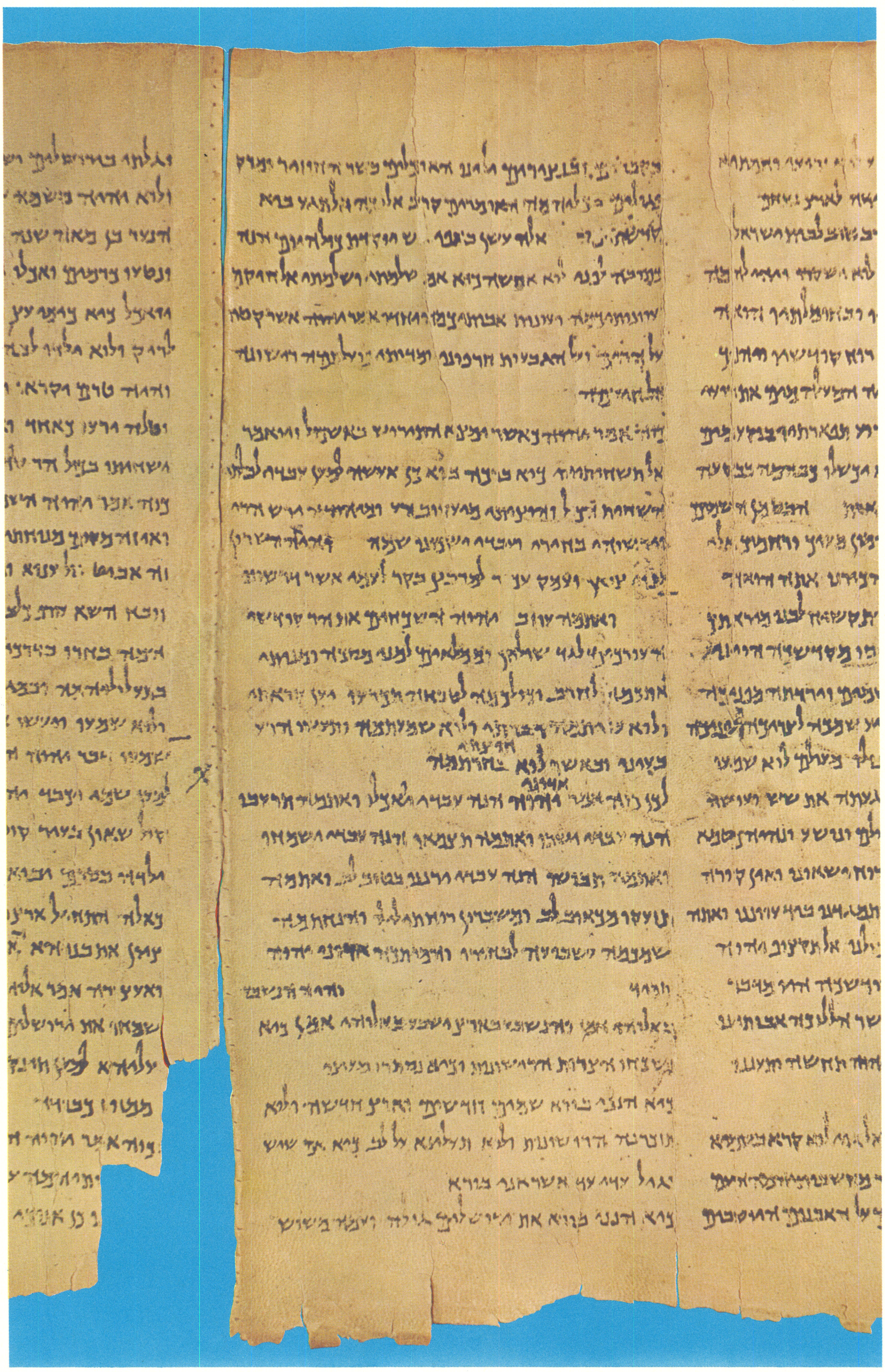


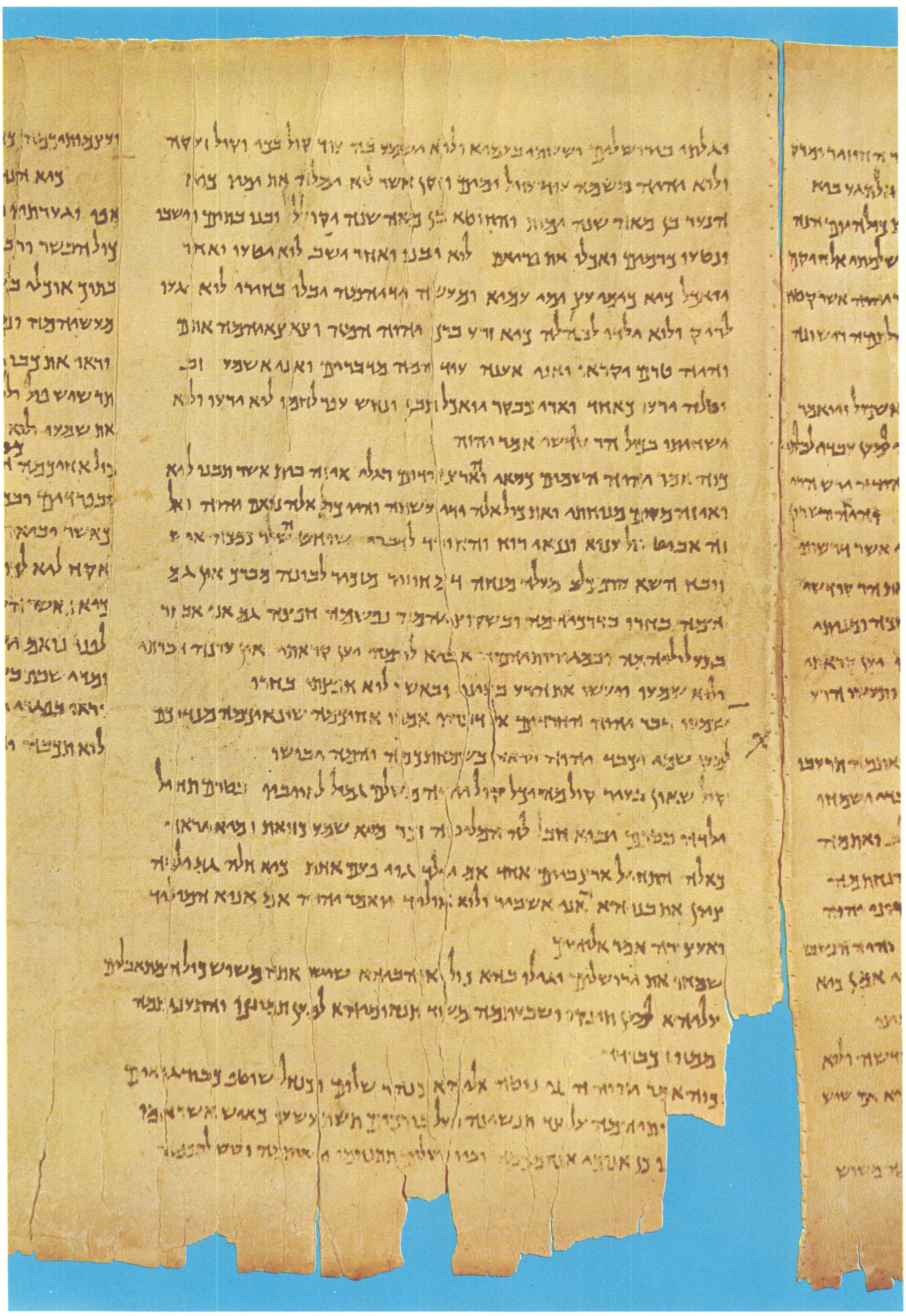




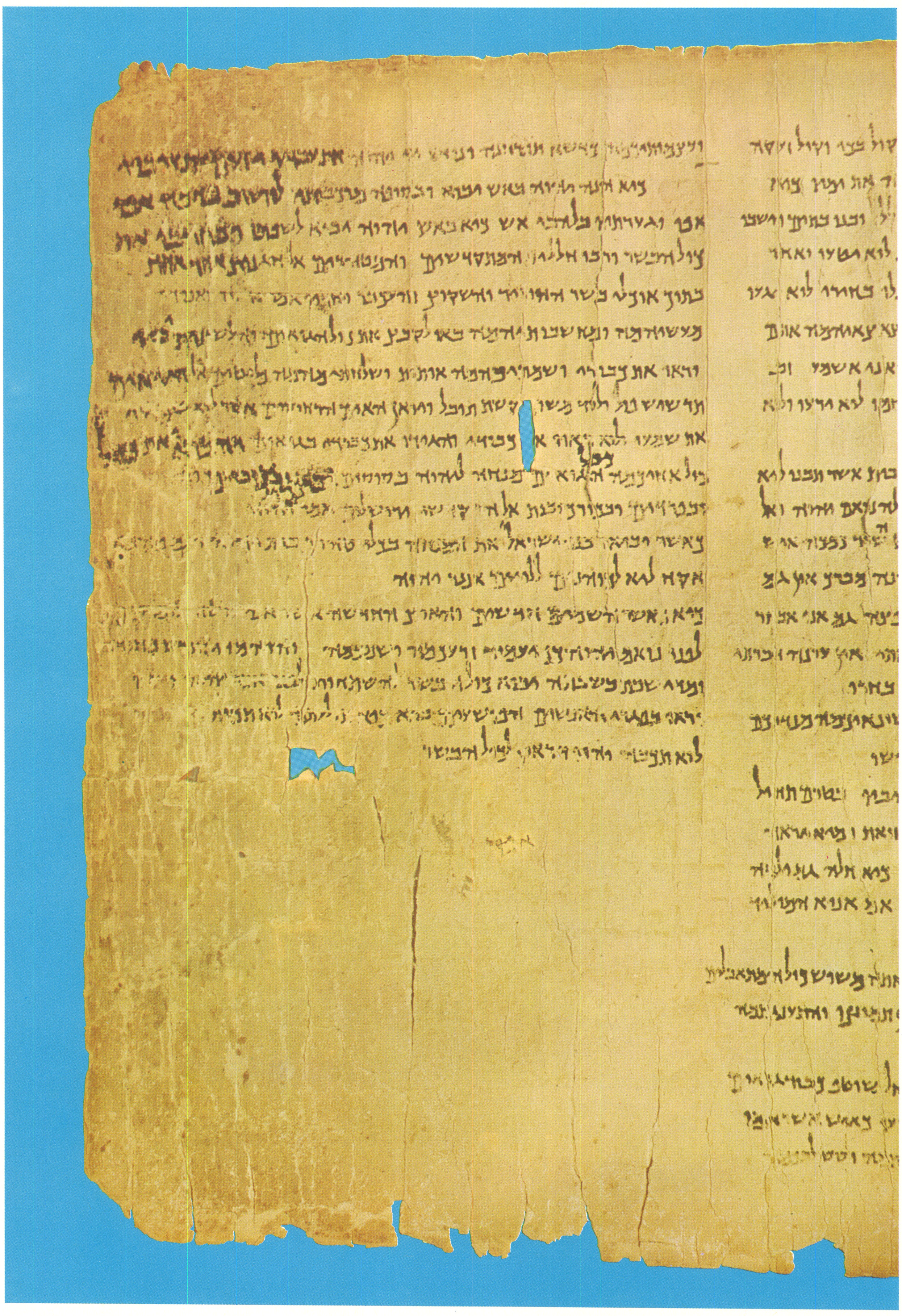




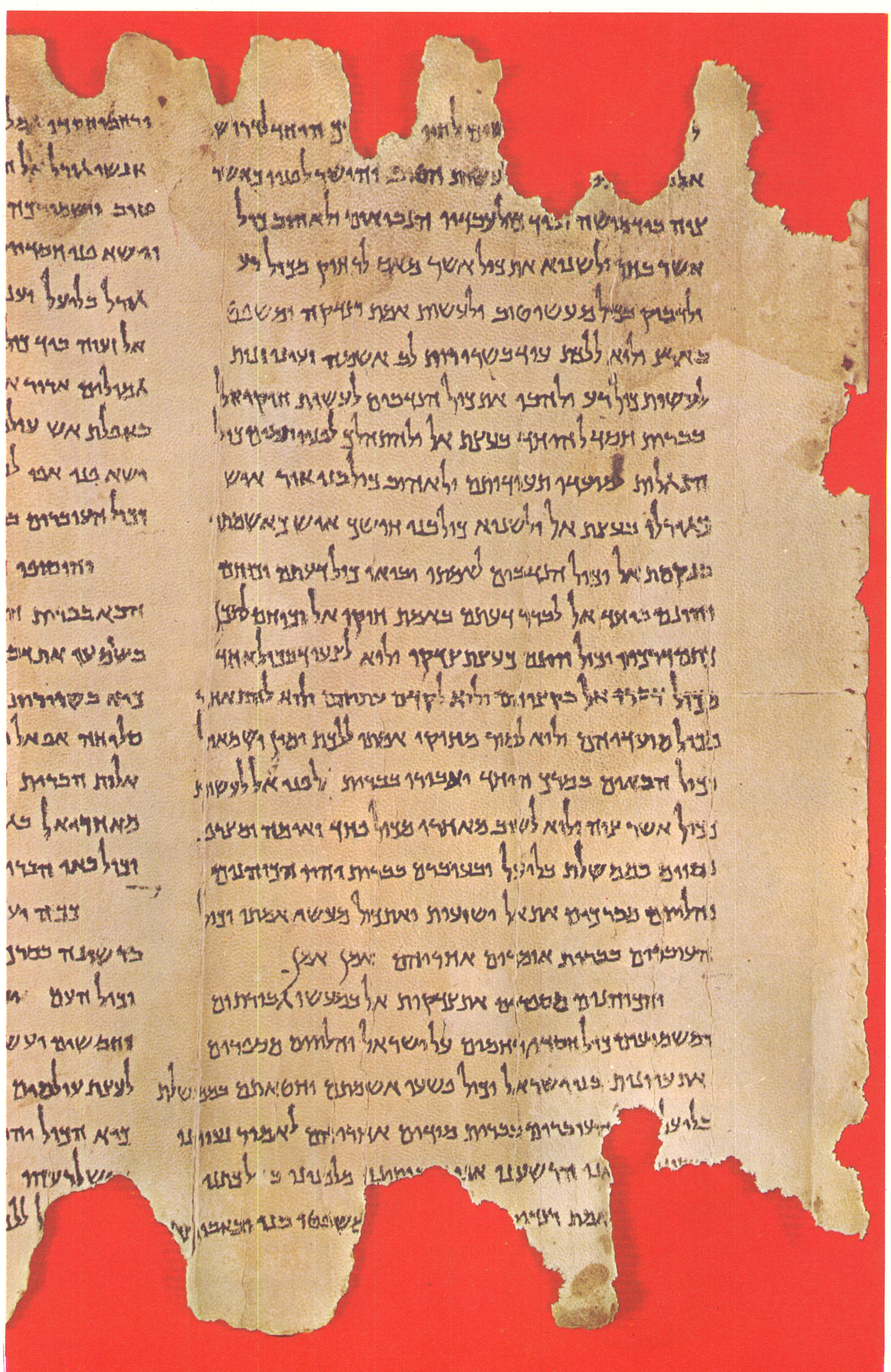


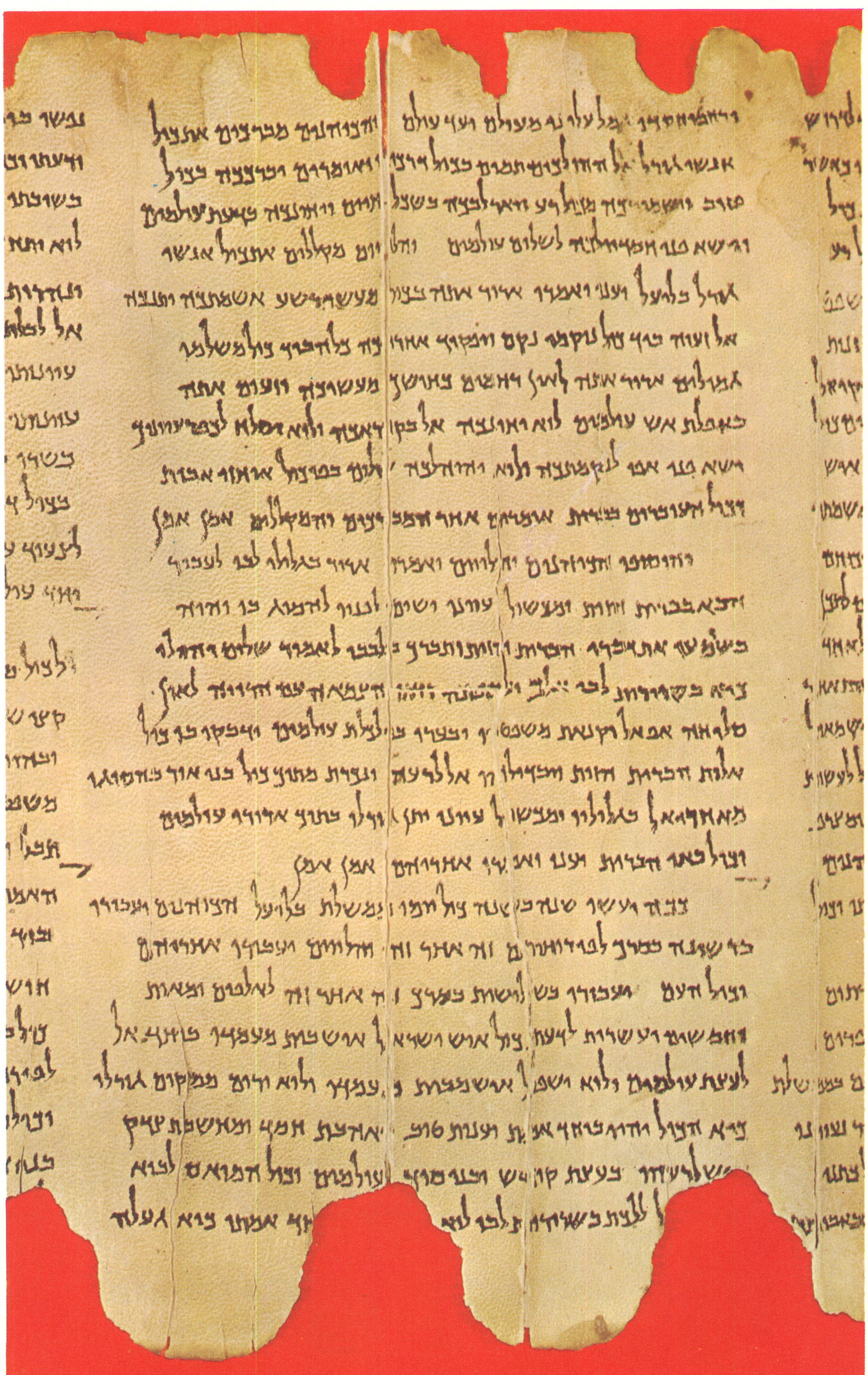


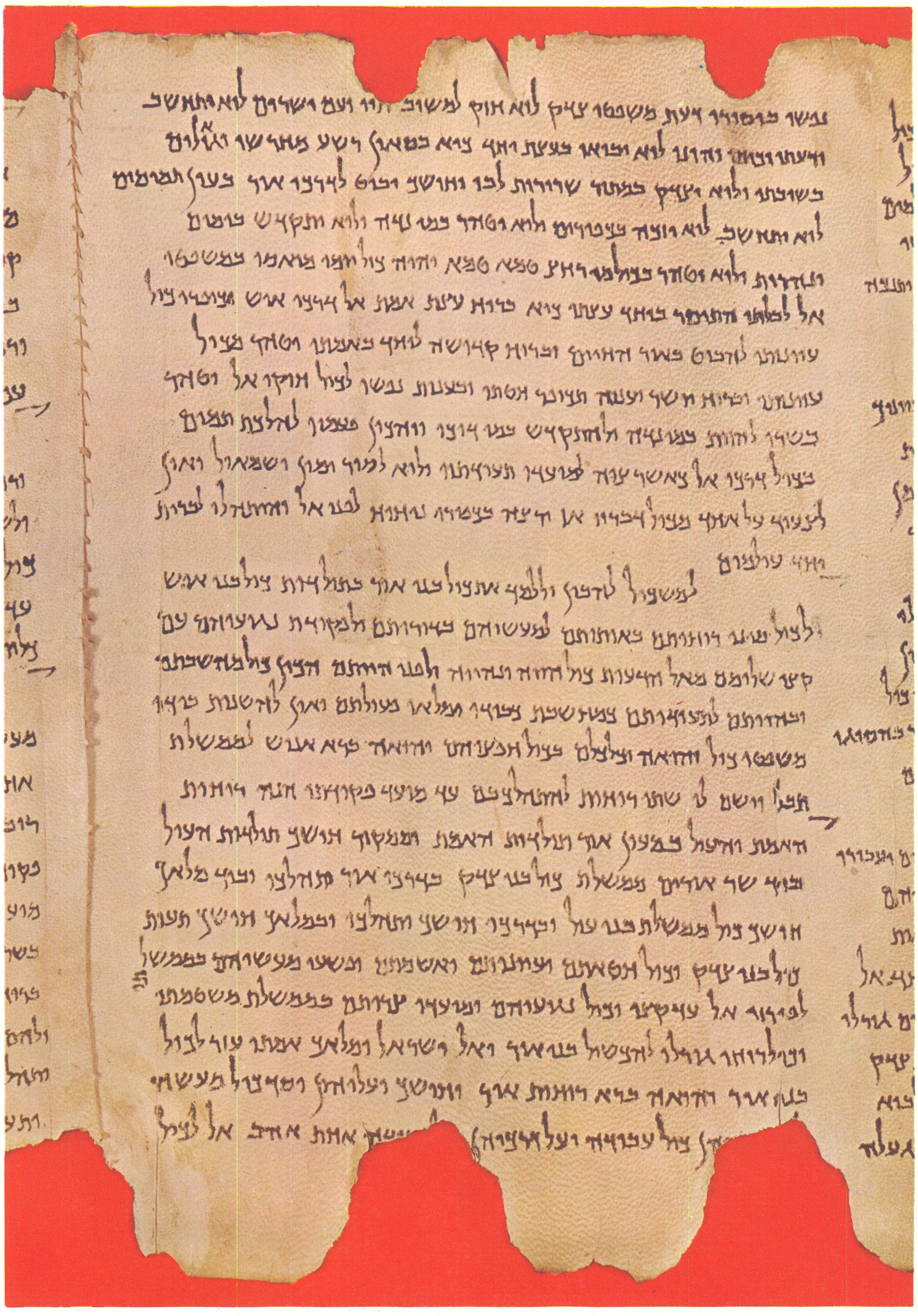
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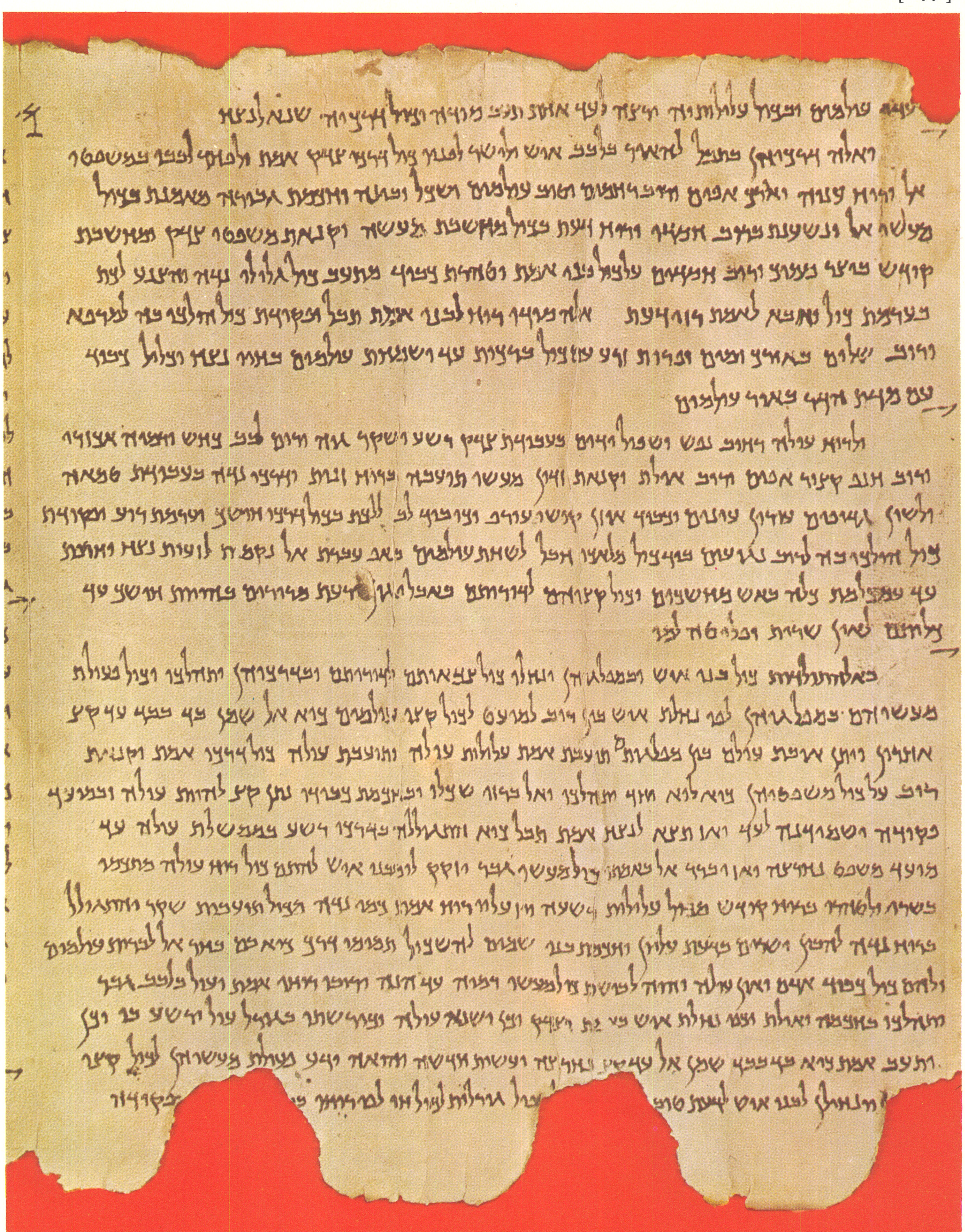


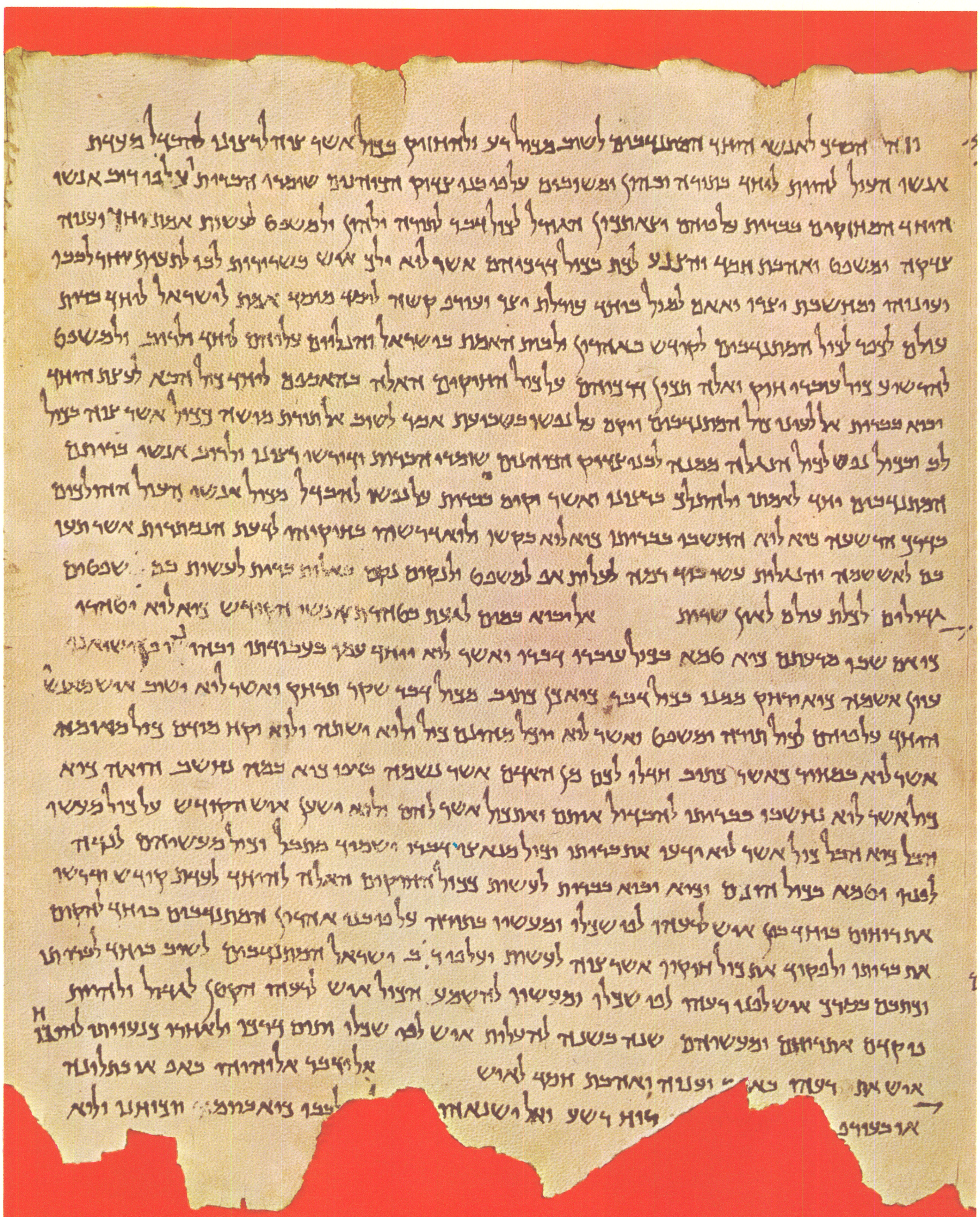
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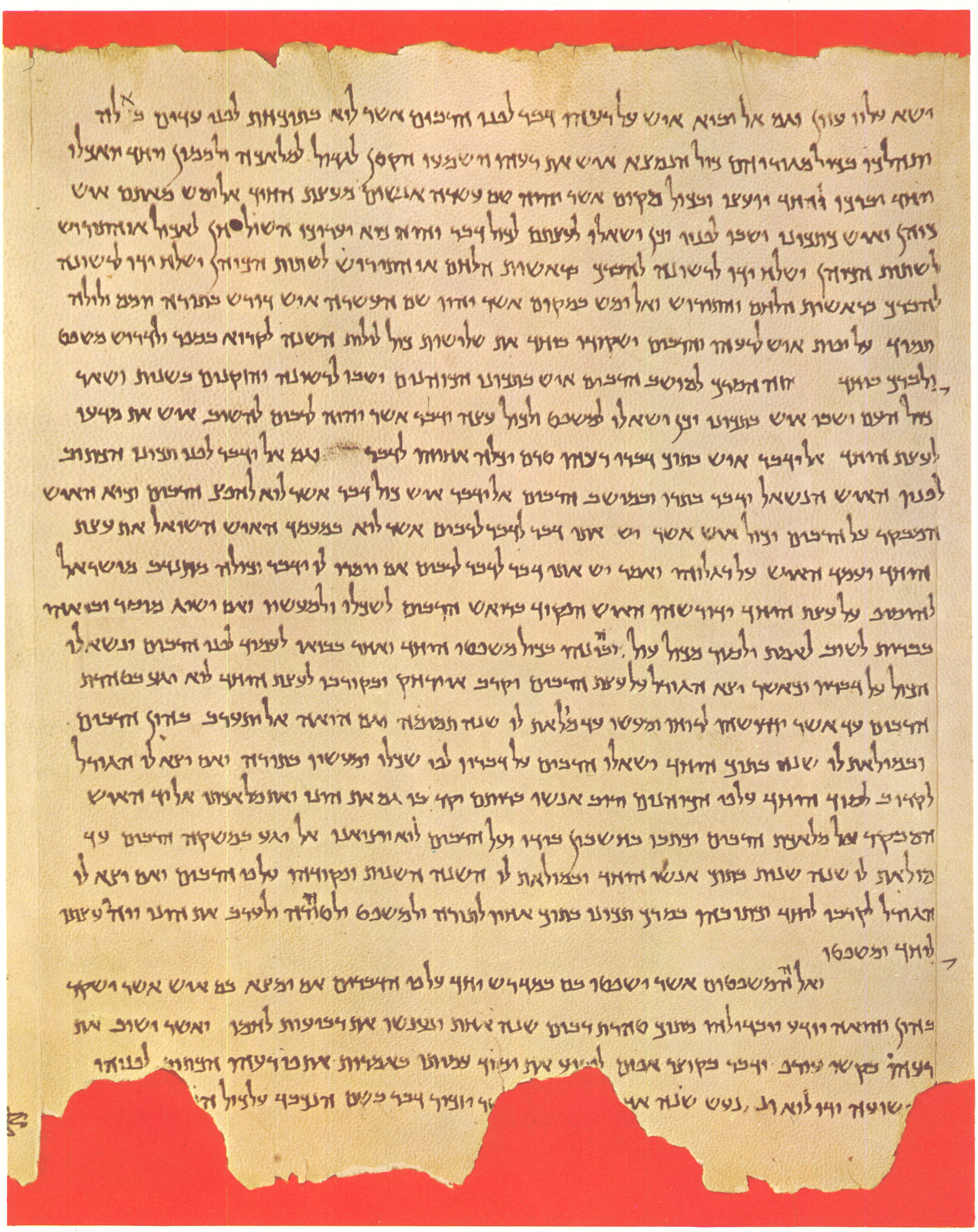


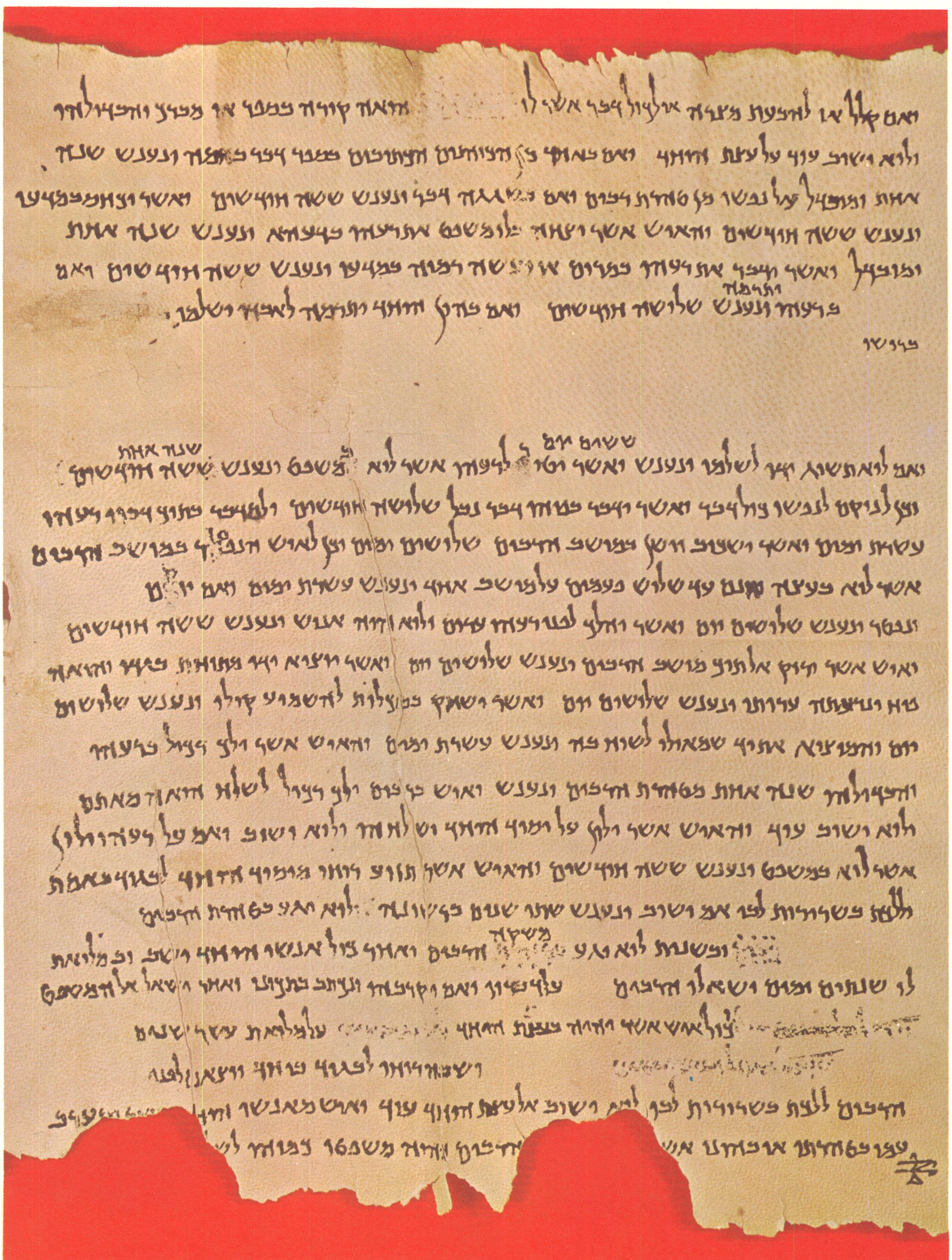


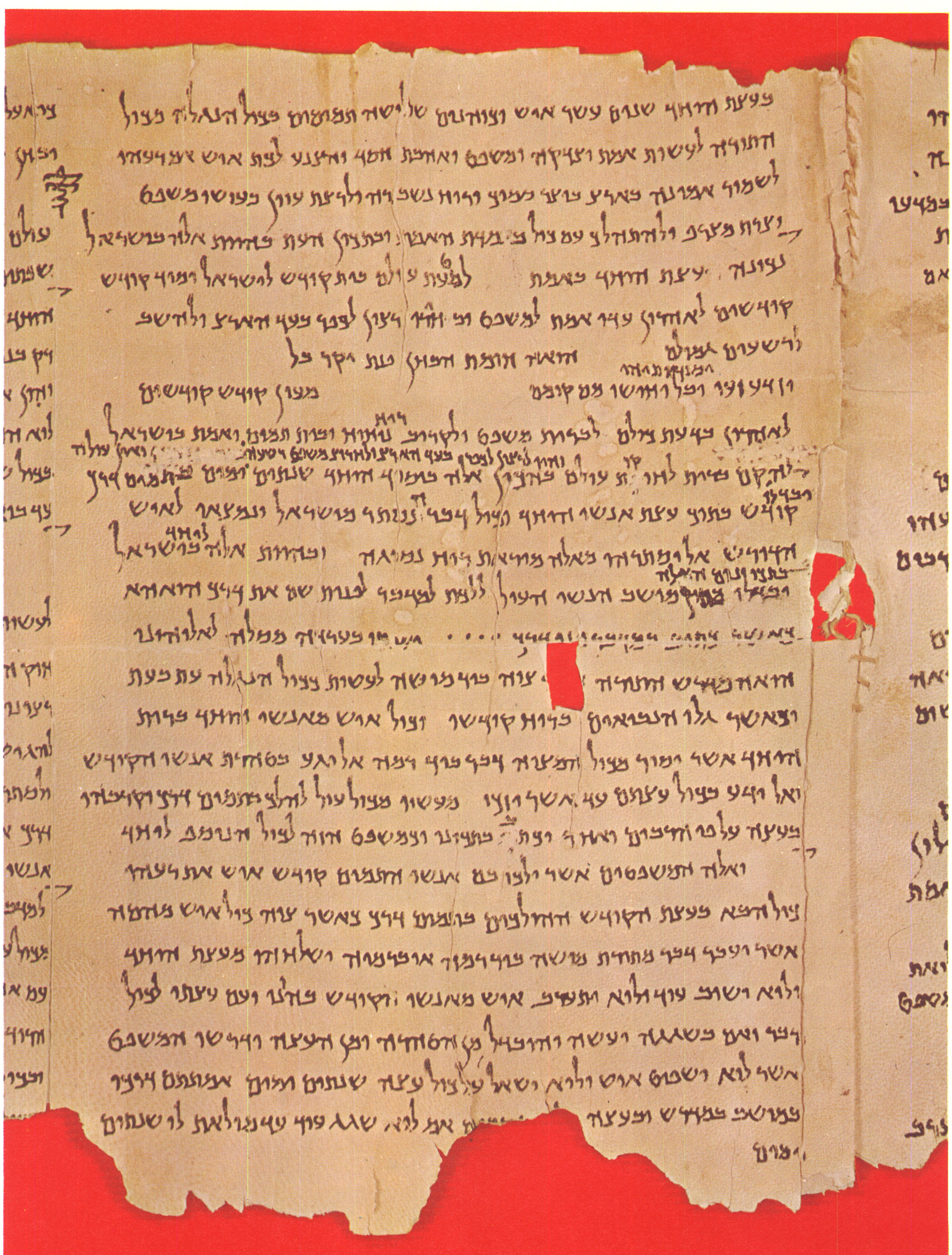


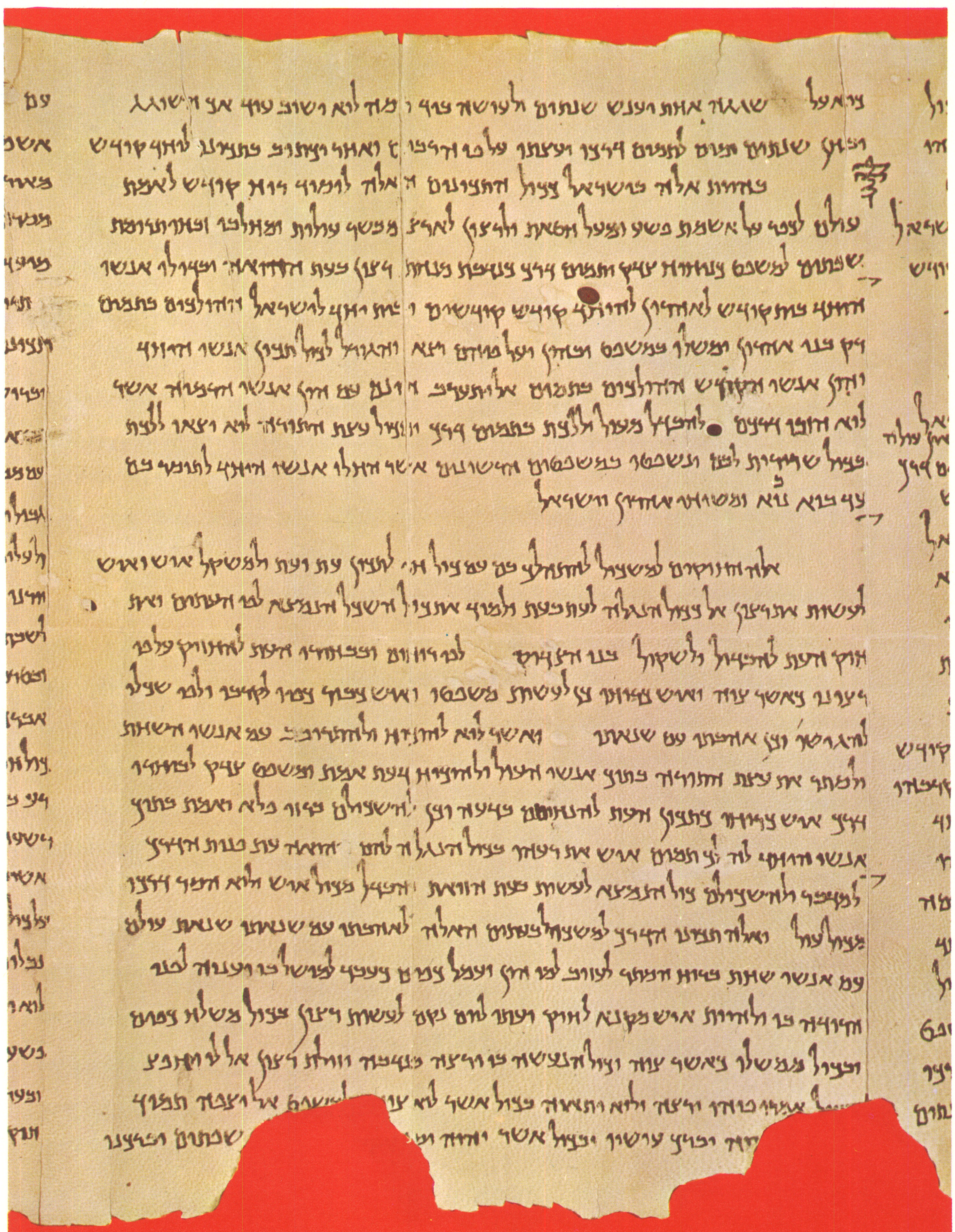


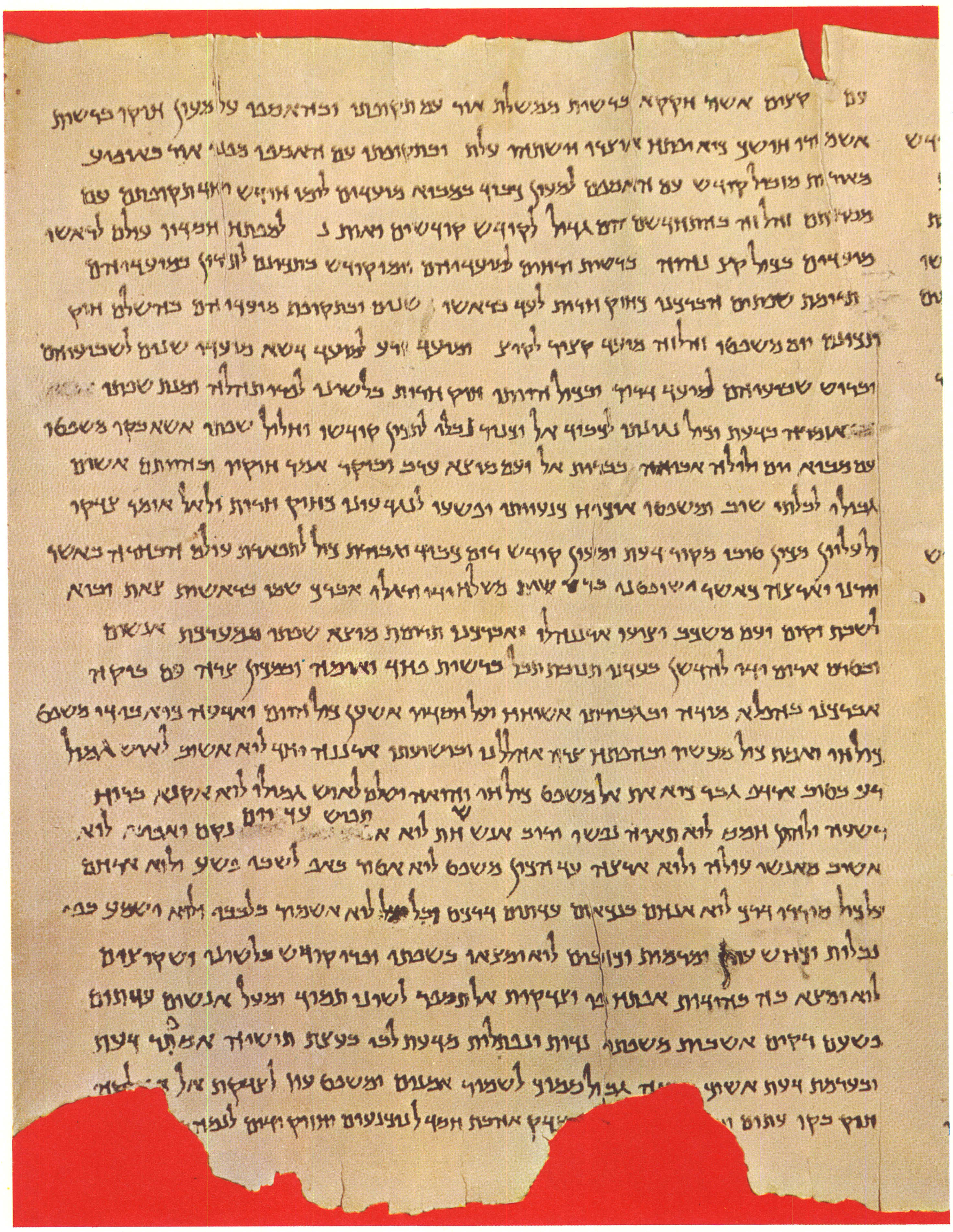


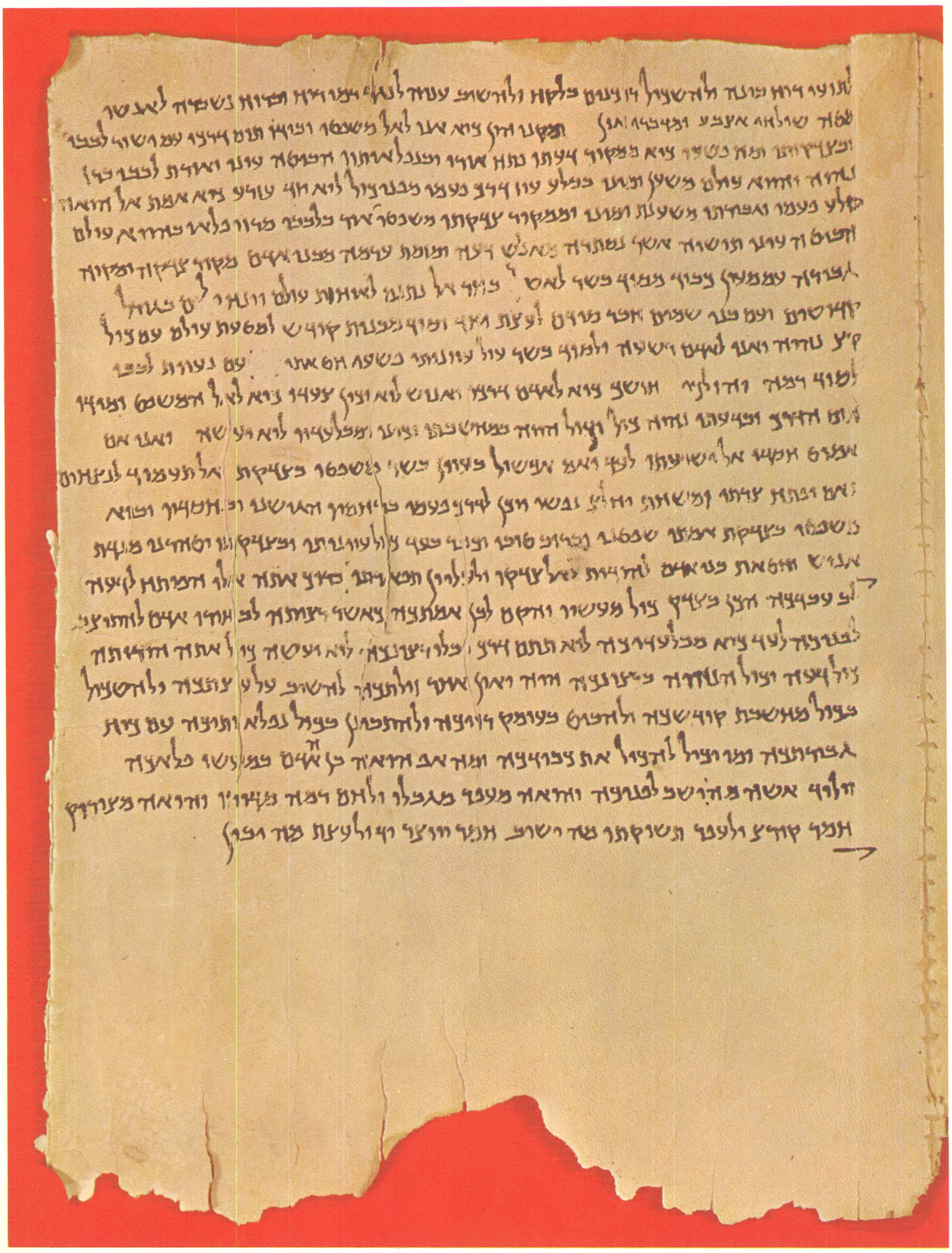










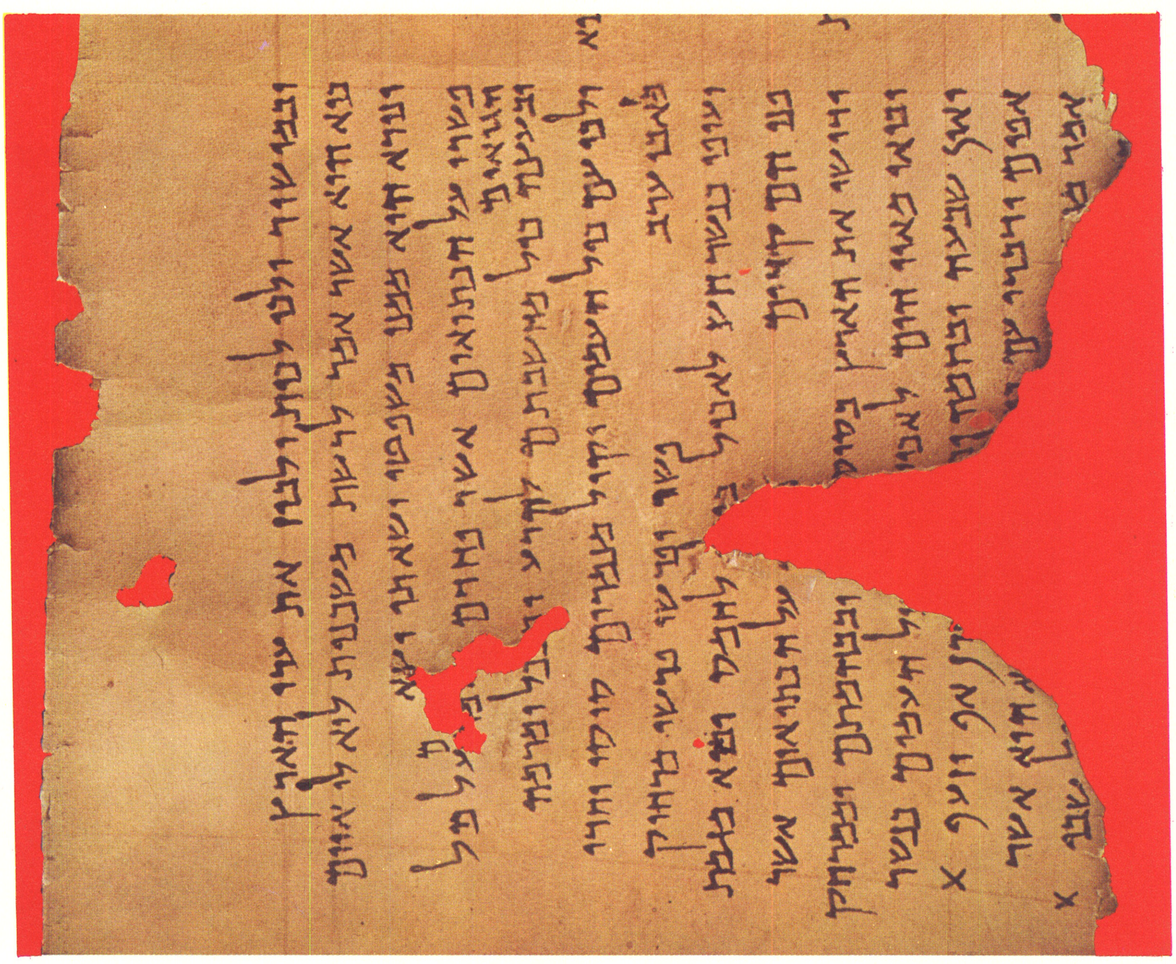


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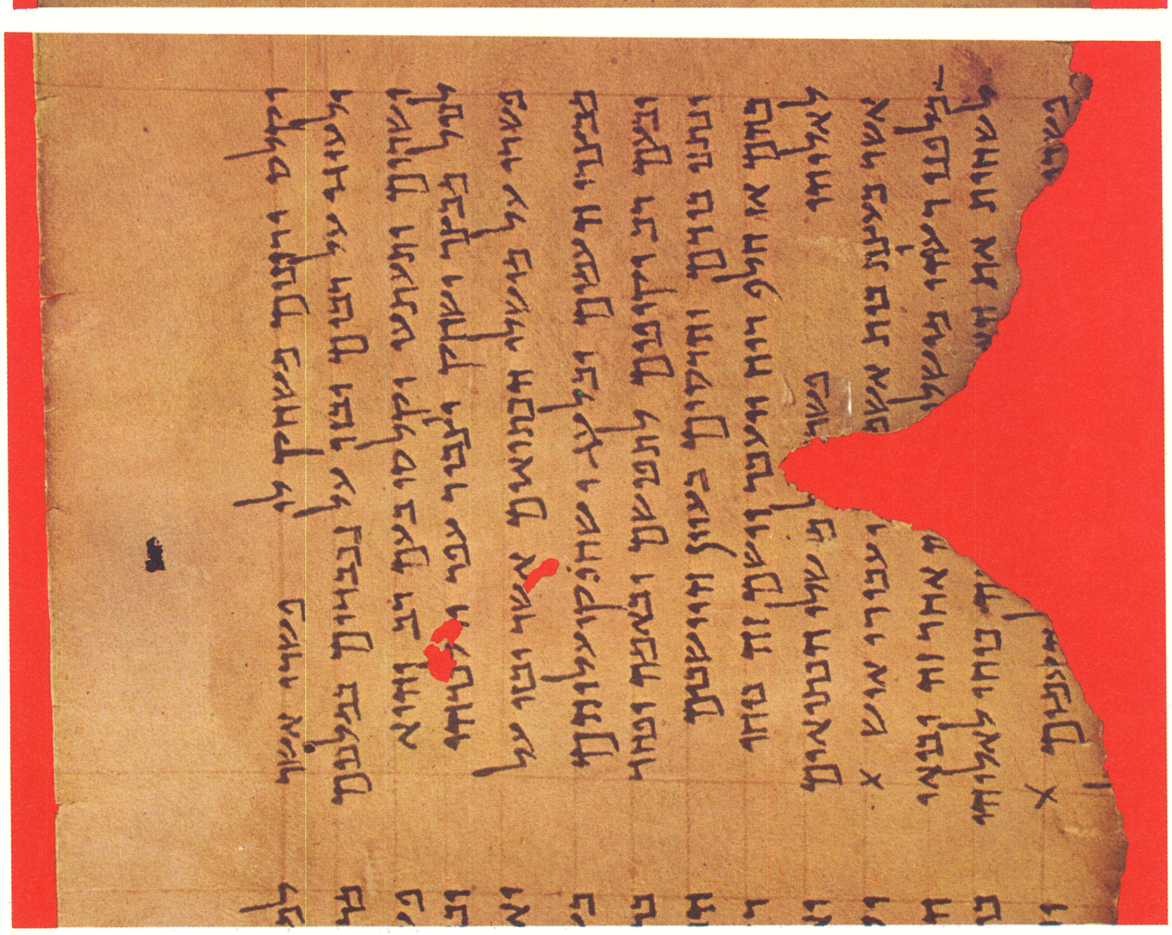


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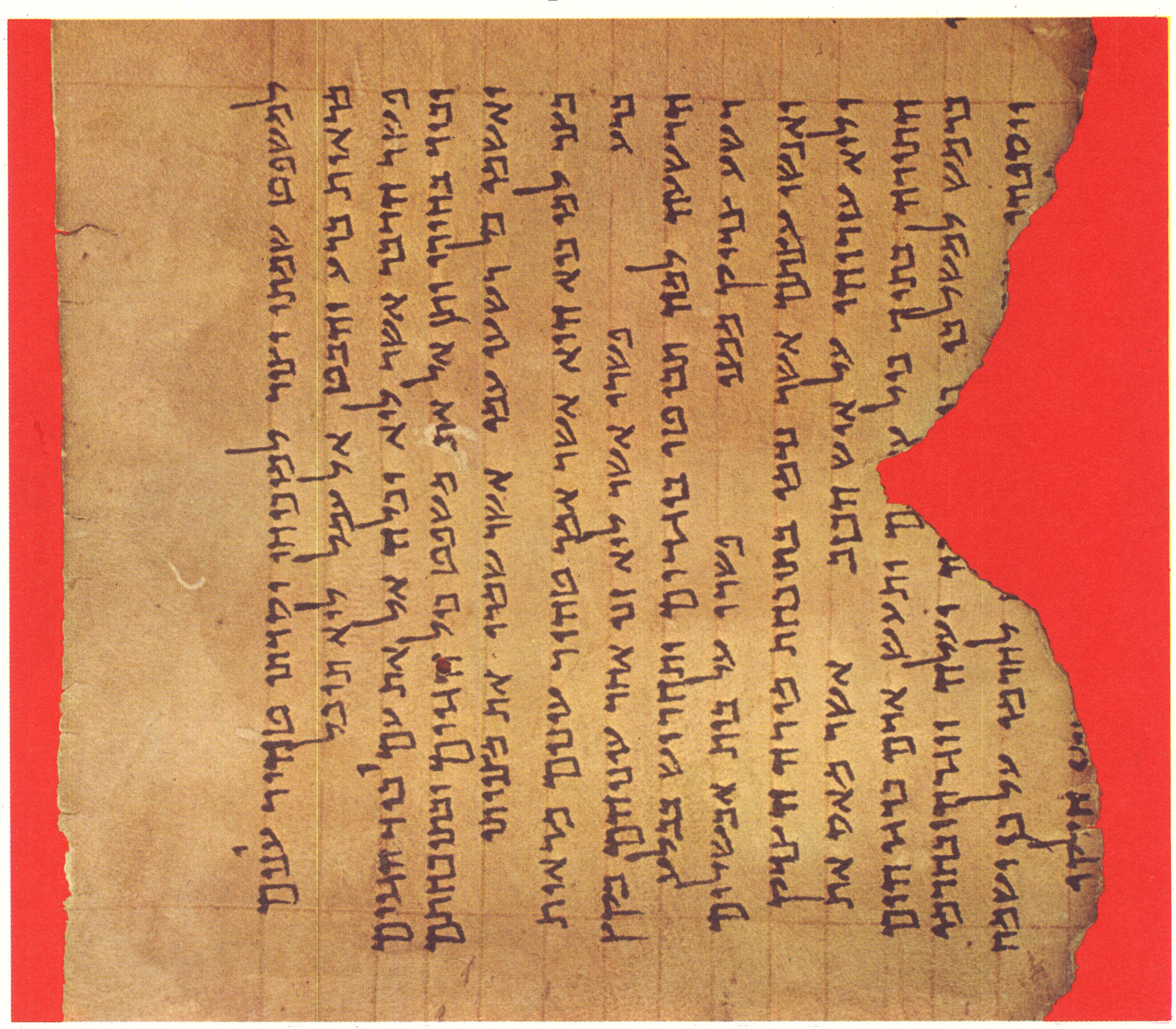
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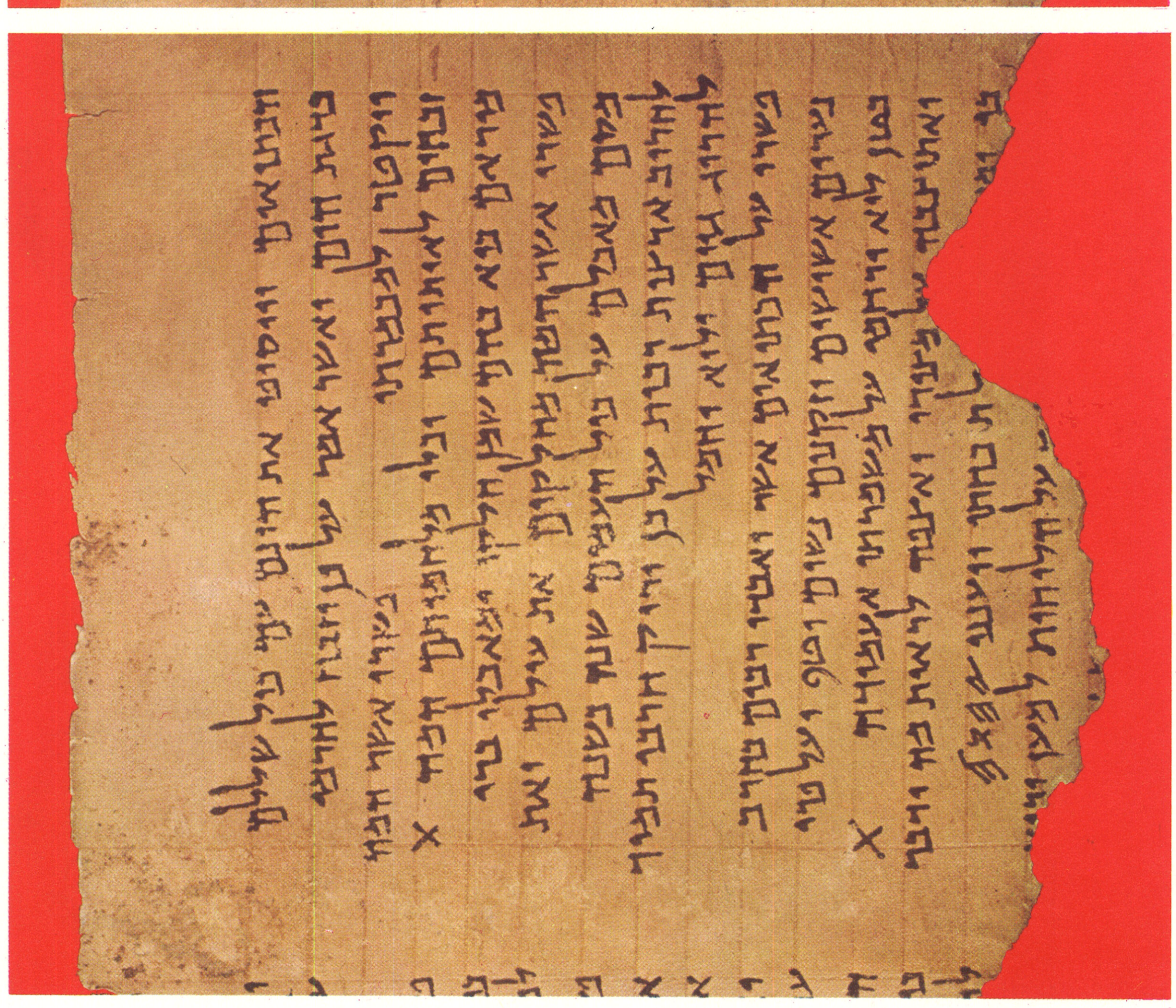
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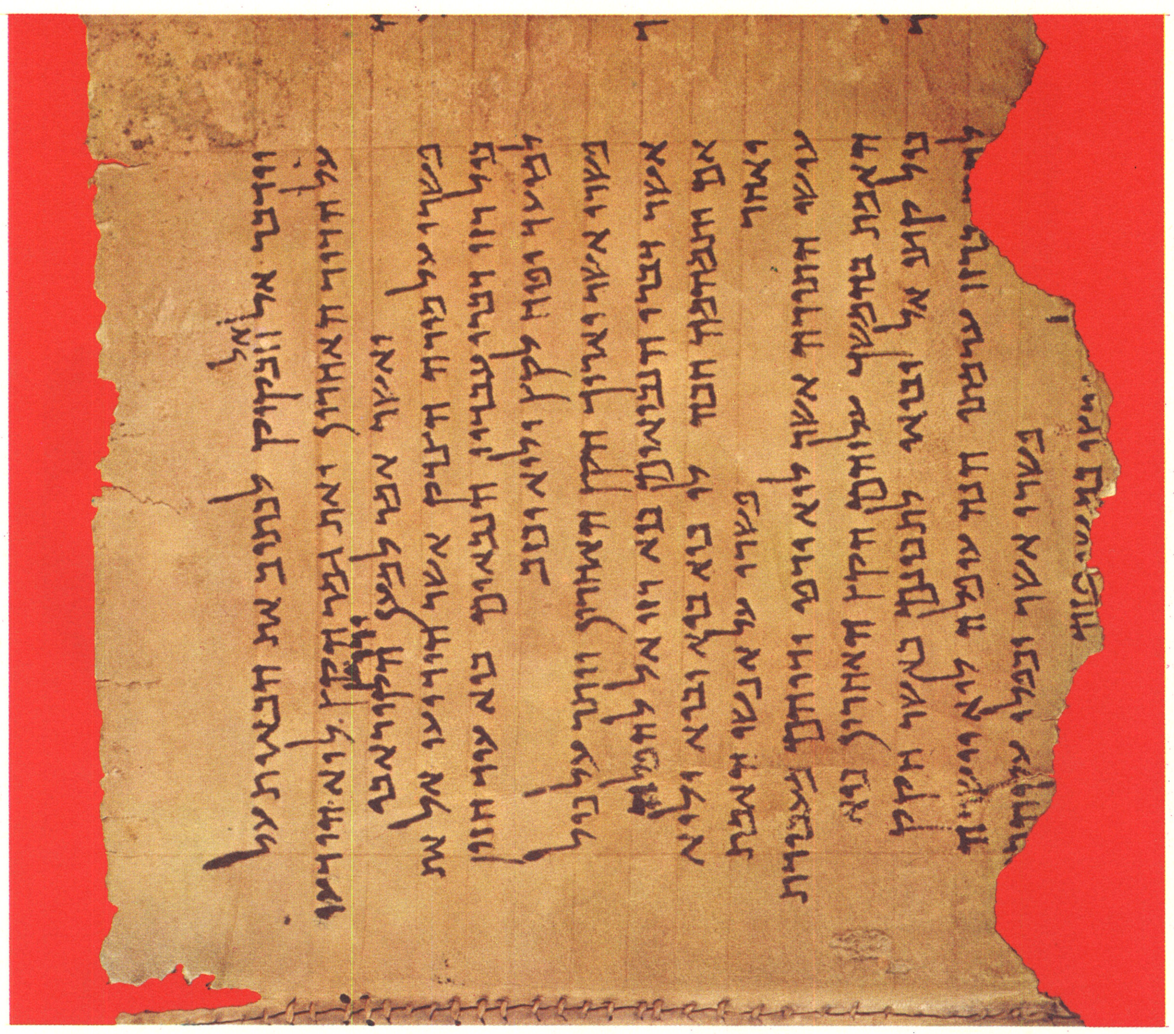


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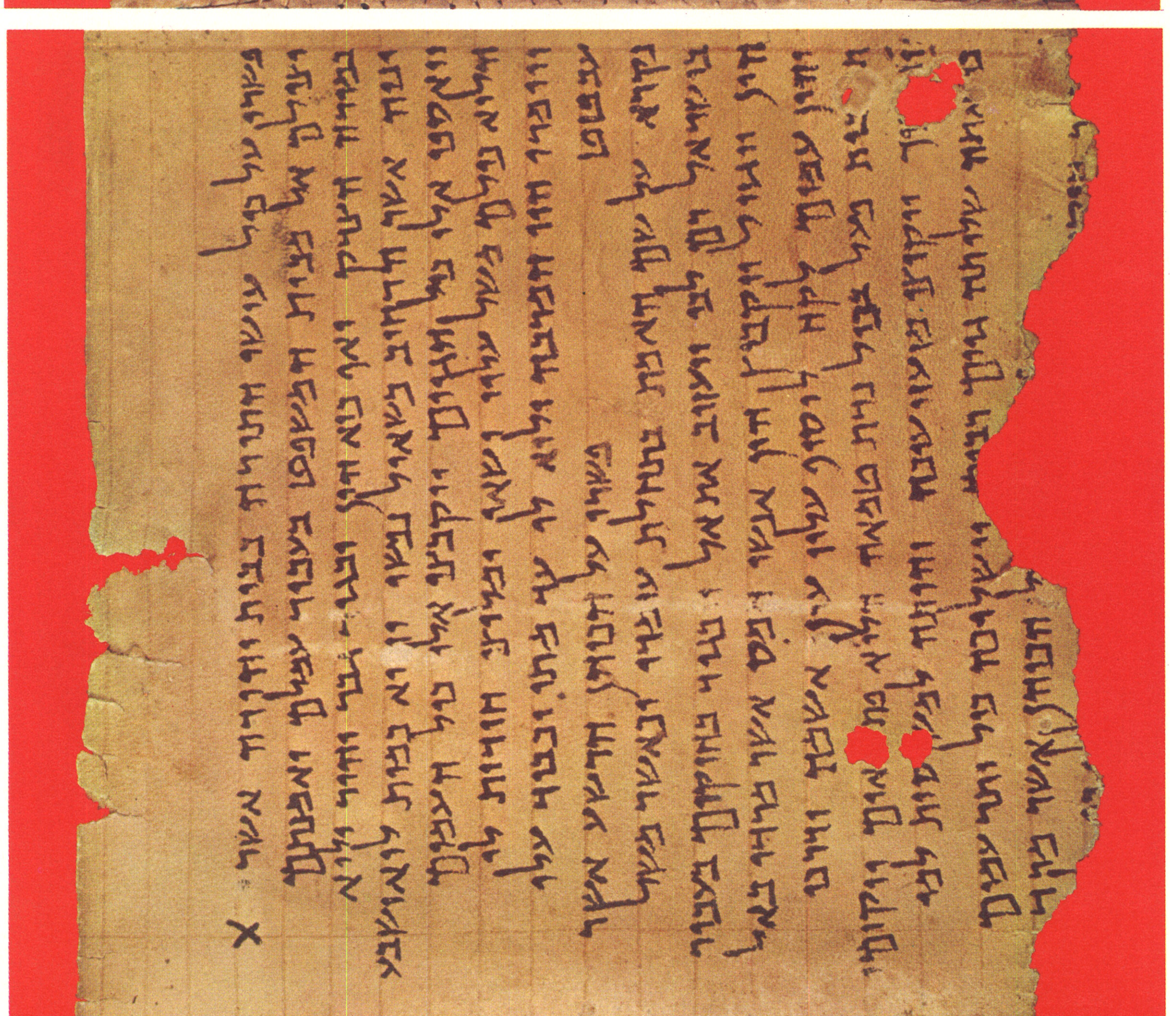


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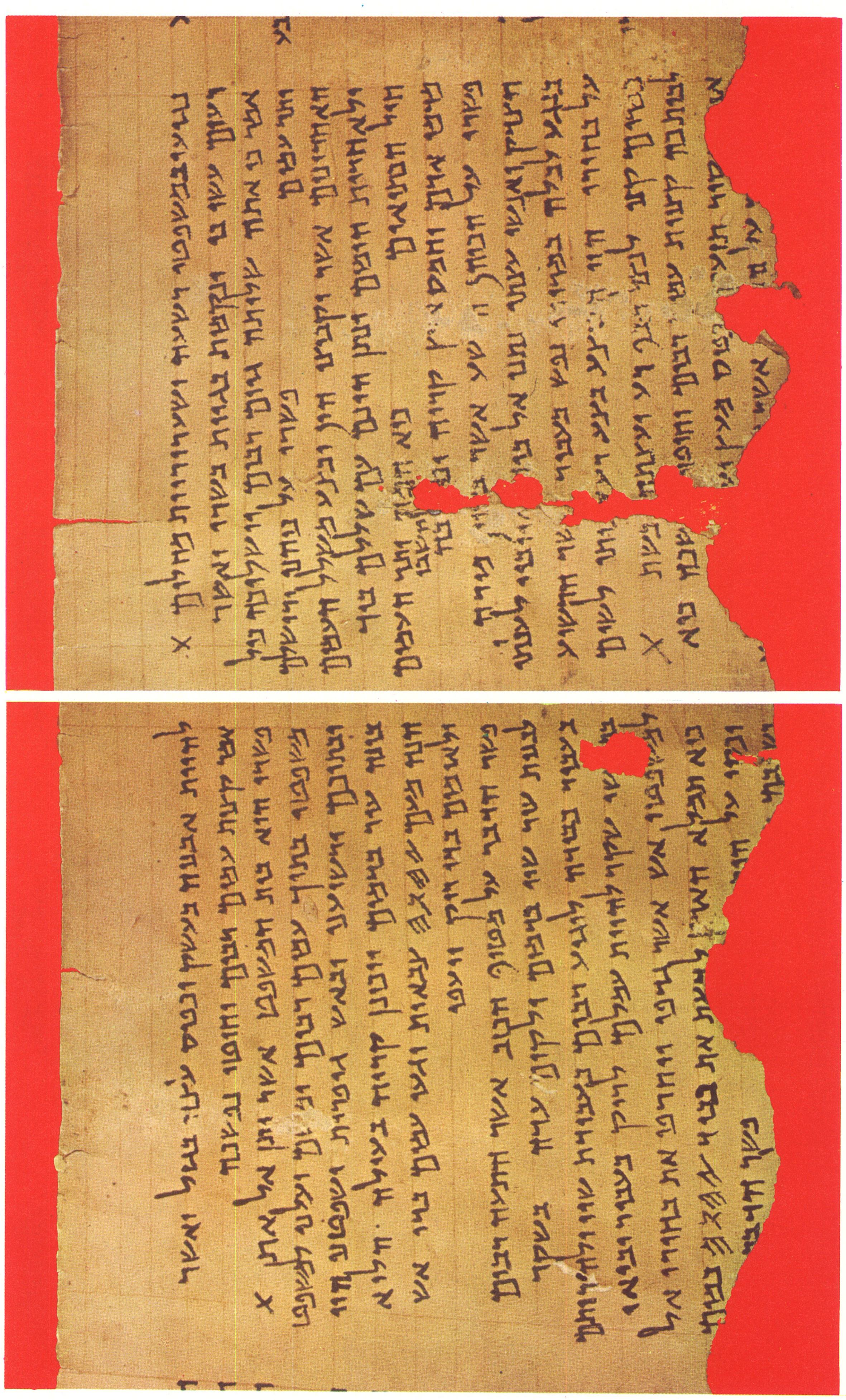
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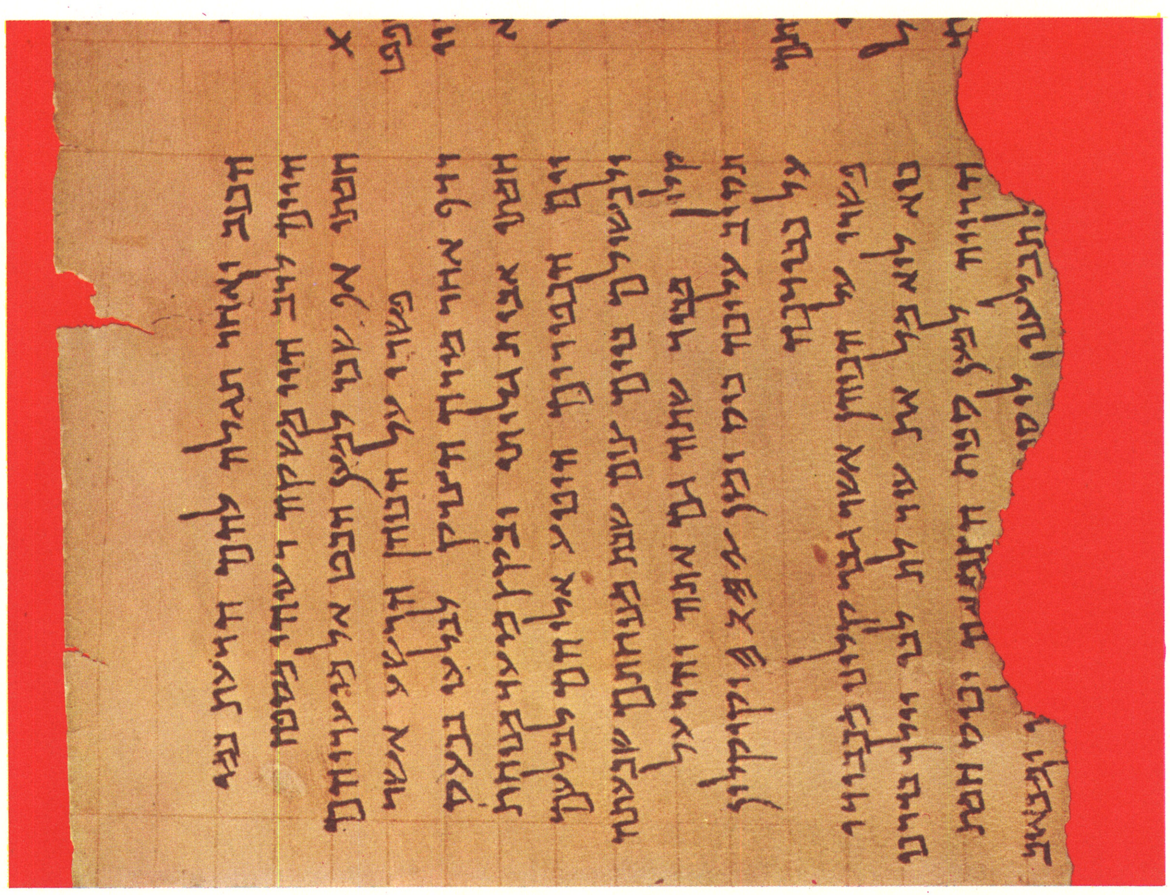
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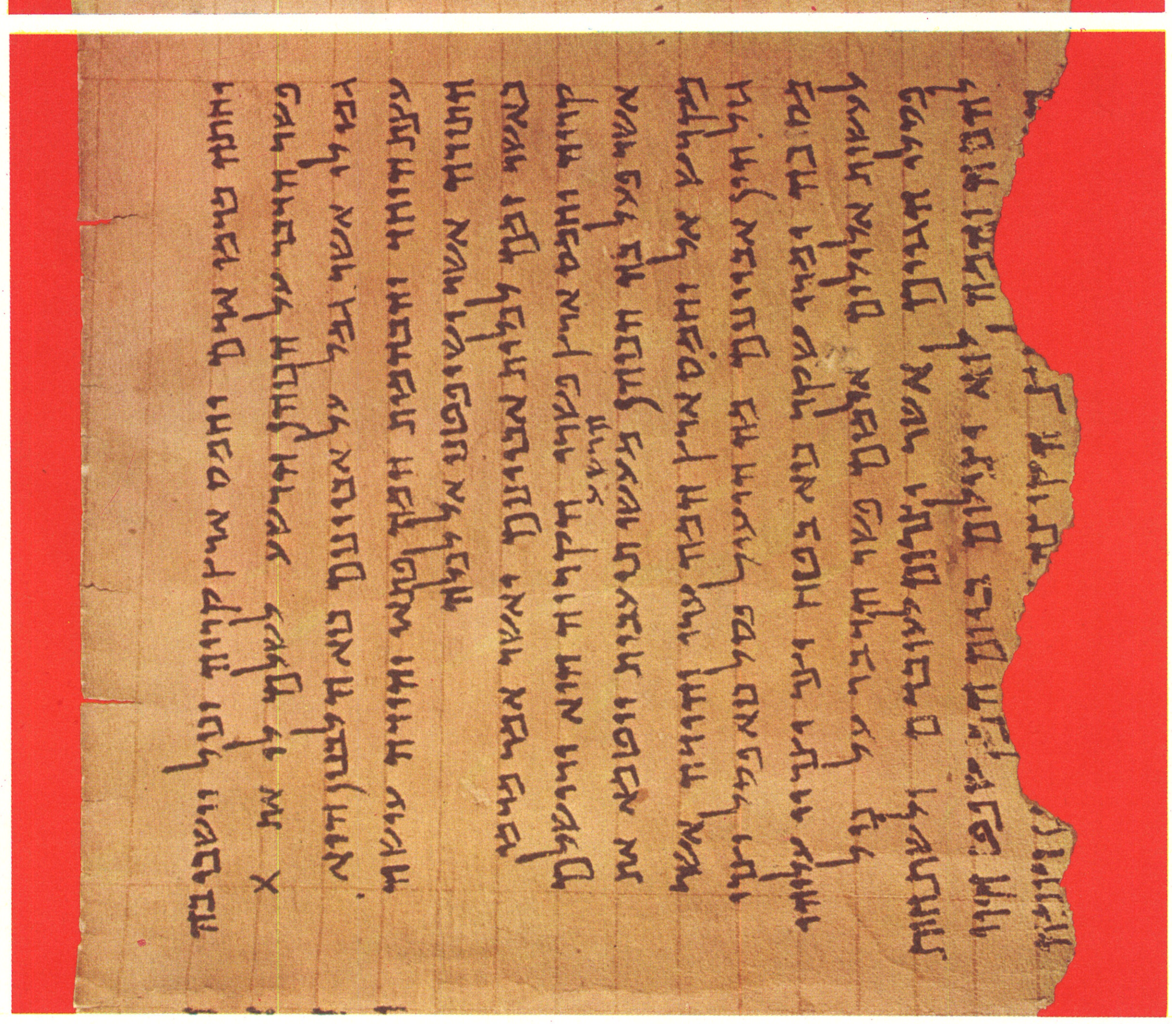
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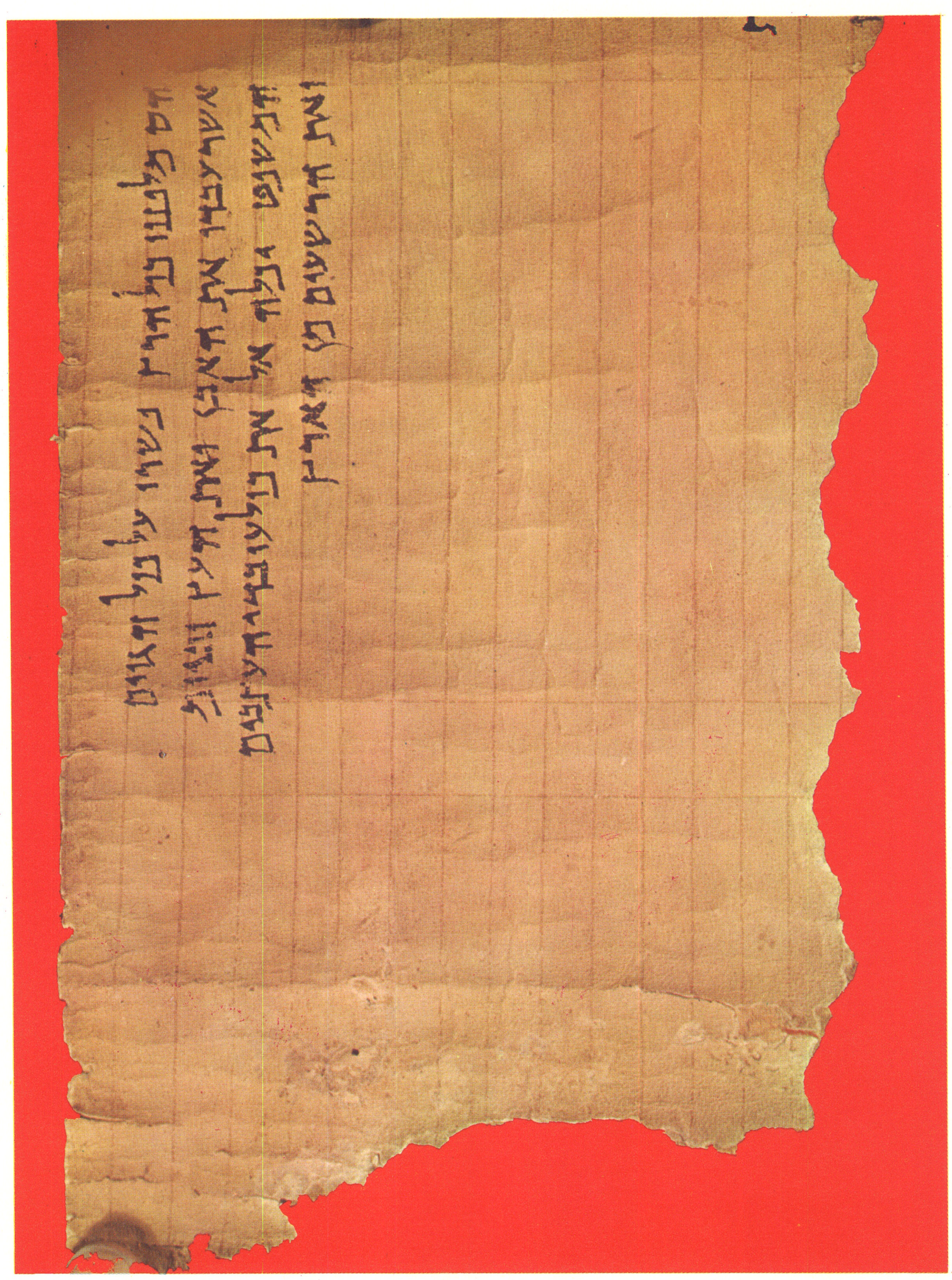


XI



XII





XIII